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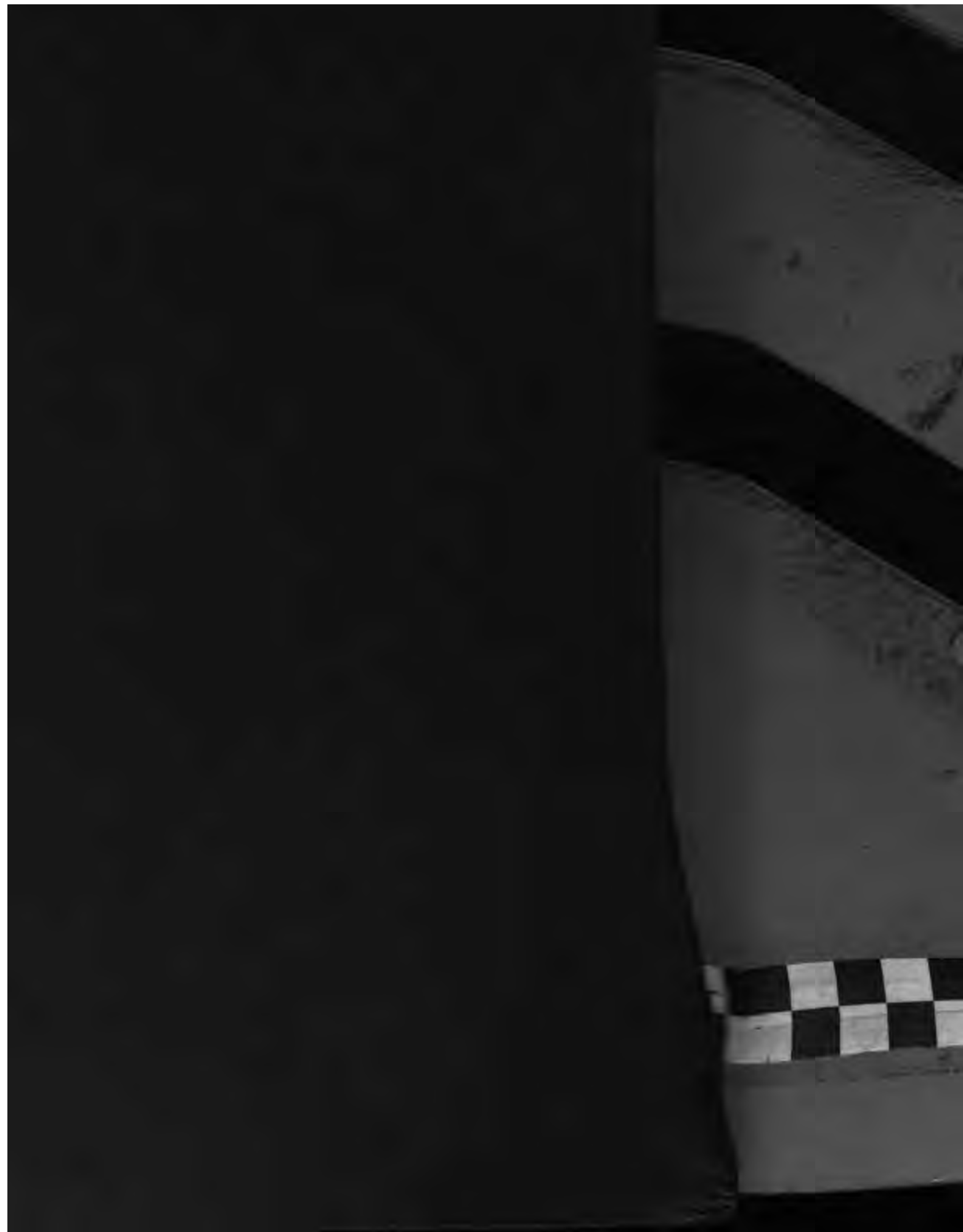
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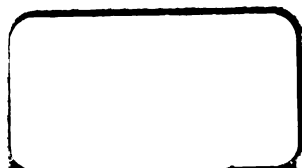
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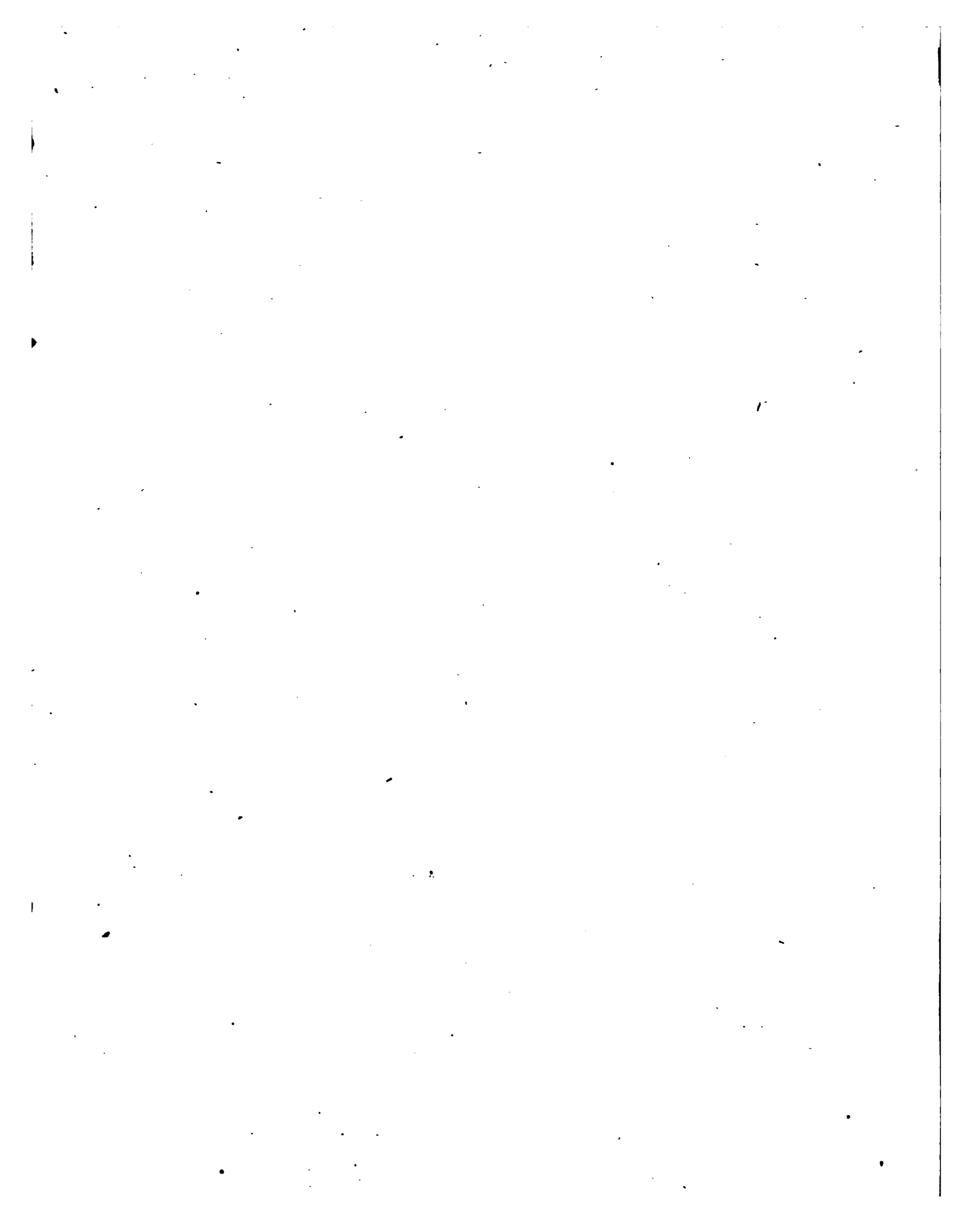
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SOME
ENQUIRIES
CONCERNING THE FIRST
INHABITANTS LANGUAGE RELIGION
LEARNING AND LETTERS
OF
EUROPE.

By a Member of the Society of Antiquaries in London,

Francis Mion. —

Antiquam exquirite Matrem. Virgil.

Nullius in verba. Hor.

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THE following sheets were at first designed for a short introduction to a work of a more particular nature; but growing upon the author's hands, till they exceeded the reasonable size of a preliminary dissertation, he judged them large enough to make a separate treatise. The course of his enquiries led him insensibly to an unknown country, a scene wild and dark to a proverb; where it was no less difficult to find the way, than, if it could be found, to persuade others to follow him. Tho' the task was intricate, long, and tedious, yet he shall think it a sufficient recompence for all his pains, if he has opened the way to truth. At the same time, he is not so vain, as to assume the character of an infallible guide. The subject, to be treated as it ought, requires greater abilities, than he can pretend to be master of; greater depth in sciences, languages, history, both ancient and modern. If he has had the good fortune only to point out the road, and make it easier to those who
come

come after him; it is all the merit that he can claim, and perhaps more than will be granted him.

The heathen Mythology is a free and open Chase, where men of letters are privileged to sport, and pursue the game, each according to his fancy. As the author has taken this liberty himself, so he means not to interrupt the diversion of others: nor will be displeased with them for starting a new scheme, even directly opposite to his. He is not bigotted to an opinion, nor desirous of entering into controversy. Therefore if some shall set themselves to prove, that the Gods never had a being; or if they had, that they came from Phenicia, Egypt, or Ethiopia; he can wish them all success in their endeavours. And provided, that so many and plausible reasons shall be brought in favour of their hypothesis, as he has produced for his; can be content, that what he has here said, shall pass for nothing.

[I]

OF

THE FIRST

INHABITANTS, LANGUAGE, RELIGION,

LEARNING AND LETTERS

OF

EUROPE.

WE are assured from the very best authority, that for an age, or two, after the Flood, the whole world was of *One Speech*; and that this unity was broken about the time of the dispersion of mankind. Since the first confusion of tongues, reason and experience teach us, that languages, like streams flowing from the same fountain, for a while continue pure and unmixed; till by deviating from each other in their courses, and by receiving adventitious supplies, they become at last entirely different: the nearer therefore we can trace them to the fountain head, the greater affinity we find between them.

Of Languages and Dialects. Diversity of languages begins with Dialects, or different modes of utterance. The organs of speech are differently framed by nature in different climates and countries; and even in the

2 *Of the First Inhabitants, Language,*

the same country, some men pronounce their words broader, softer, harder, quicker or slower, than others: and some are unable to pronounce this or that letter. These accidents, by example and imitation, bring on a change of vowels and consonants; whence a language soon becomes very unlike to what it was at first. But when we add to this the increase of words, which new arts, new customs, produced; the privilege mankind has always taken of lengthning or abridging words at pleasure; the care that some nations took to improve their language; to add harmony to their periods, by compound words, by sonorous terminations, inflexions of nouns and verbs, and other properties of grammar and rhetorick: Those, which were only dialects before, are now so disguised, that they become different languages.

*Europe peopled
from Asia.*

The origin of the different languages of Europe must be sought for among the very first inhabitants. If Europe was peopled, as it seems to have been, before the invention of (1) Shipping, or at least before the art was grown com-

(1) The Ark of Noah, which some have thought was designed for a sample of ship-building, was wrought in an inland country, and might be a proof, and memorial, that people had saved themselves upon the water in time of a deluge; an event, which they had reason to expect, would never happen again, and therefore it could be no subject for imitation. Shipping was certainly the invention of a maritime people, not found out till ages after the flood; and probably in the Isles of the Ægean sea: nor could it be brought to any tolerable perfection, till long after the dispersion of mankind. The first great fleets we hear of, were those of Saturn and Minos, both in Crete; but the first navigations were made in hollowed trees, boats, and small vessels, by coasting near the shoar, and it was long before men ventured far out to sea. Such vessels were utterly unfit for transporting colonies, with their implements, provisions, cattle, and other incumbrances, nor can be thought to have been used for that purpose, so early as the first migrations by land.

mon :

Religion, Learning & Letters of Europe. 3

mon: it is not probable, that large colonies from Asia could at first come any other way than by land, or over frozen lakes and rivers; and therefore the Northern and Eastern parts received the first inhabitants.

The portion of In the division of the countries after
Japhet. the Flood, the North Eastern, as it seems,

fell to the share of Japhet and his seven sons; and have ever since proved a most fruitful and inexhaustible nursery of mankind. The North has been called the Great Hive, from whence the inhabitants of three parts of the globe were propagated. For not only (1) Europe and Asia, but the vast continent of (2) America, is with good reason supposed to have been peopled from hence. So wonderfully did nature cooperate with the patriarch's benediction, *God shall enlarge Japhet.*

Europe not peopled It would be a vain attempt to fix
till after the dis- the time, when Europe began to be
persion. inhabited; let it suffice to know,

that it could not happen till after the dispersion in the days of Phaleg. And I think that the whole, even to the extremities of the continent, might have been peopled in a Century or two, after they began to move. The progress of different families seeking new seats is aptly compared to the agitation of the sea; to

(1) *Nulla Europæ fere gens, nec Asiæ, quin a septentrione promanaverit. Inde propagines profectæ populorum quibus Europæ Asiæque pleræque partes confitæ fuerunt. Scythia igitur, quæ ad septentrionem, omnes ferme gentes evomuit cum suis linguis, quæ Europam & Asiæ inundarunt. Ut autem vastissima illa Scythiarum regio fuit, & late porrecta ad orientem & occidentem, versus meridiem eructando varias hinc in Europam, inde in Asiæ, produxit gentes. Salmas. de Hellenistica. pag. 366.*

(2) Joh. de Laet. Not. ad Grotii Dissert. de Gent. Americ. Amstel. 1643. 8vo.

4 *Of the First Inhabitants, Language,*

waves impelling one another, and spreading wider still as they go. The first undulation is effaced by a second, and that by a third, and so on; till all at last subsiding in a calm, no visible traces remain of any.

Cimmerians the first people of Europe. How many successions of people might have passed in this manner into Europe, it is impossible to compute. The first, that appear upon record, are called by

the Greeks (1) Cimmerians, who are said to have been (2) driven out of their country by an inundation; which to me is one argument of their very great antiquity. For those fabulous traditions that convey to us any imperfect notions of the general deluge, such as the stories of Ogyges and Deucalion, seem to belong to the most early times wherein facts were remembered.

The Cimmerians were Scythians. The Cimmerians have left their name in the Bosphorus, and town Cimmerium near the Euxine Sea, where probably were their first habitations in Europe. And from hence

(1) The first notice of the Cimmerians occurs in Homer Odyss. A. v. 14. who describes them as a people living in perpetual darkness, and in the road to the infernal regions. The first account of their motions is found in Eusebius Chron. *Incurfus in Afiam Amazonum pariter & Cimmeriorum.* This he places about a hundred years after the Trojan war. Herodotus mentions another irruption into Asia, in the time of Cyaxares and Psammitichus. But their first migrations are unknown, and must have happened many hundreds of years before the oldest of these incursions.

(2) *Ἐπὶ χερσονήσῳ οὐρανῶς, μεγάλη πλὴν μὲν ἐξελθὼν ἐκ τῆς πόλεως.* Strabo Lib. VII. p. 292. Strabo here speaks of the inhabitants of the Cimbric Chersonese or Jutland, and esteems the account altogether fabulous. But as Ephorus, Posidonius, and others before him, thought these the same people with the Cimmerians of the Tauric Chersonese; the inundation mentioned was probably an old tradition derived from their ancestors; since it can by no means agree to the Cimbrians.

the

Religion, Learning & Letters of Europe. 5

the rest of Europe seems to have been peopled; either by voluntary motions of the Cimmerians, or when they were pushed forward by their neighbours. Many questions have been raised about the word Cimmerians; as whether they were so called from Gomer eldest son of Japhet, as if they were (1) Gomerians; and whether they were the same with the Cimbrians as (2) Strabo, (3) Plutarch, and other Greek writers were of opinion. They were without dispute some of those roving northern people, whose first migrations were of too early a date, to come within the Sphere of (4) Grecian history. And as to their name, I think they

(1) Goropius Becanus Antiqu. Antwerp. Lib. IV. p. 374, 375. Camden. Proleg. de Britan. Pezron Antiq. of Nations.

(2) Ἐκπύρτο δ' οἱ Κιμμέριοι μεγάλην ποτὶ ἐν τῇ Βοσπόρῳ δυνάμει διότι καὶ Κιμμέριοι Βόσπορος ἀνομάσθη. ἔτι δ' εἰσιν οἱ τὰς τῶν μεσόγειαν οἰκῶντας ἐν τοῖς διέξοις μέρεσι τοῦ Πόντου μέχρι Ἰωνίας διηδράμοντες. Strabo Lib. XI. Ὅτι ληστικοὶ ὄντες καὶ πάντες οἱ Κίμβριοι, καὶ μέχρι τῆς περὶ τῶν Μαυῶν ποταμοῦ εἰσέρχονται ἀπ' ἐκείνων ἢ καὶ οἱ Κιμμέριοι κληθεῖν Βόσπορος, ὅσον Κίμβριος, Κιμμεῖος τὸς Κίμβριος τρομασάντων ἢ Ἑλλήνων. Idem Lib. 7.

(3) Κιμμερίων ἔξ ἐξ ἀρχῆς, τότε ἢ Κίμβριον, ἐκ τῶν τῶν περὶ τῶν Μαυῶν ποταμοῦ εἰσέρχονται. Plutarch. in Mario. ΑΒΡΟΙ. — Κίμβριοι, ὡς πᾶς φασί Κιμμεῖος. Steph. Byzant. de Urb.

Ὅσον Κιμμεῖος ἀπὸ Βοσπόρου. Dionys. Perieg. Ver. 167. Ταῦτα, ἐφ' ᾧ κένται οἱ Κιμμεῖοι, τὸ Σκυθικὸν ἔδειξεν. Eustath. in loc. Cimmerians seems to me to be only the older name of the Scythians, and common to all the Northern nations. *Kimmer*, *Kimber*, *Kemper*, and *Kempfer*, may mean only a *Souldier*, or *Man of War*.

(4) That the Greeks had but a very imperfect knowledge of the Northern nations in the time of Herodotus, appears from the fourth book of his history; the account of them there given being not to be depended upon, nor believed by Herodotus himself. Several particulars of his relation are merely poetical fables, such as "The air of the Hyperboreans being darkened with feathers;" which the historian himself could explain by the falling of Snow: "The Gryphons, who guarded the Gold country;" which may have a poetical meaning, not so easily accounted for as the former: "The Arimaspians or people with one eye," which may allude to the Scythian manner of taking aim in shooting, by closing the other. So says Eustathius. Αἰχμῆλος ἢ Μονῶπα Στρατὸν [Arimaspius] ἱνομίλει, διότι περὶ τῶν ὀφθαλμῶν ἔστιν ὁφθαλμὸν, ἀπὸ τοῦ πρὸς τῶν βαλλῶν ἔσθλιν. Comm. in Dion. Perieg. v. 31. Herodotus seems to acknowledge that he took his account chiefly from the

6 Of the First Inhabitants, Language,

may be safely comprehended under the common one of (1) Scythians, given by the ancient Greeks to all the Northern nations in general.

The Scythian Age. History informs us that the (2) Scythians were always reputed a most ancient people; and that they disputed the prize of antiquity with other nations. S. Epiphanius, recounting the several institutions, tenets, and heresies that prevailed in the world, and reducing them to chronological order,

three books of *Arimaspian verses*, written by Aristeas the Proconnesian, who lived several hundreds of years before him, and was older than Homer; and by some thought to have been his master: Strabo calls him a jugler, ἀνὴρ γῆρας ἐν πρῶτῳ. Lib. XIII. p. 589. be that as it will, he was the first, that we can trace, who gave the Greeks any account of the Northern nations. The Cyclopes of the poets, were of the highest antiquity, as being the Sons of Coelus and Terra. Vid. Hesiod. Theog. v. 139. And Strabo tells us that Homer took his one-eyed Cyclopes from the Scythian History, and the Arimaspian verses of Aristeas. Τάχα δὲ καὶ τὸς μοταμμένους Κύκλωπας ἐκ τῆ Σκυδικῆς ἱστορίας μετατόξα· ποιῆτες γὰρ πρὶς τὸς Λεϊμασσίους φασιν, ὅς ἐν τοῖς Λεϊμασσίους ἔπαιον ἐκδιδόντων Λεϊσίαν ὁ Πελοποννήσιος. Geogr. Lib. I. pag. 21. This shews from what quarter the oldest fables of the Greeks were derived. I am not ignorant, that Suidas brings Aristeas down to the time of Cyrus and Cræsus; but chuse rather to abide by the authority of Strabo.

(1) Τὴν γὰρ μὲν προσηγορίαν αὐτῶν Ἀσφόδους ἡμῖν· οἱ παλαιοὶ σοφοὶ διηπόρδμευσαν· Ὅμηρος δὲ ὁ Κιμμεῖος αὐτὰς καλεῖ· Ἡρόδοτος δὲ ὁ τὰ Περσικὰ συγγραφεὺς αὐτοὺς Σκύθας πολυειδῆς· ὁ δὲ Χαίρωνος Πλευτάρχος Κίμμερος καὶ Τούτονας. Niceph. Gregoras Hist. Lib. II. de Scythia. Φησὶ γὰρ καὶ τὴν τῶν ἀρχαίων Ἑλλήνων εἶξεν, ὥστε τὰ πρὸς Βορρᾶν μέρη τὰ γινώσκοντα ἐν ὄνματι Σκύθας ἐκάλουν, ἢ Νόμαδας, ὡς Ὅμηρος, ὕμνον δὲ καὶ τὰ πρὸς ἑσπέρην γινώσκοντα, Κέλτοι καὶ Ἰβηρις, ἢ συμμίκτως Κελτίβηρις καὶ Κελτο-Σκύθαι προσηγορεύοντο, ὅφ' ἐν ὀνόματι τῶν κατένευσεν ἐδόντων ταῖσι τὴν αἰτίαν. Strabo Lib. I. p. 33. Ἀπαντας μὲν δὲ τὸς προσηγορεύοντες, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεὺς Σκύθας καὶ Κελτο-Σκύθας ἐκάλουν. Idem Lib. XI. p. 507. Timonax an ancient historian, or geographer, reckoned Fifty different nations of Scythia. Τὸς δὲ Σκυθίας ἔστι πενήκοντα Τιμόναξ ἀναγράφει ἐν πρώτῳ περὶ Σκυθῶν. Schol. in Apoll. Argonaut. Lib. IV. v. 320.

(2) *Fuere quidem temporibus [Nini] antiquiores, Vexores rex Aegypti & Scythiae rex Tanais.* Justin. Lib. II. *Scytharum gens antiquissima semper habita: quamquam inter Scythas & Aegyptios diu contentio de generis vetustate fuerit* — Idem ibid.

begins

Religion, Learning & Letters of Europe. 7

begins with BARBARISM and (1) SCYTHISM: the former commencing with Adam, and terminating with Noah; the latter beginning from the Deluge, and lasting to the time of Serug great grandfather of Abraham. He likewise says, that those, who were afterwards called Scythians, were the same people, who built the Tower of Babel. This period then from the Deluge to Serug, is properly called the SCYTHIAN AGE; tho', as is usual in such remote cases, chronologers may differ about the extent and duration of it.

*The replenishing of
the earth from
Ararat.*

S. Epiphanius could not depart from the Mosaic history; nor can any Christian deny, that the reparation of mankind began where the Ark rested. We are told by Moses, that the Ark landed on Ararat, which has been commonly taken for Armenia, or a mountain in that country; or at least for one of the mountains on Taurus or Caucasus, between the Caspian and Euxine Seas. This is an error as old as the time of Berofus, and supported by (2) Josephus; therefore we are not to wonder that it is still (3) believed by Mahometans,

(1) Ἐως τότε ἦσαν ΣΚΥΘΙΚΗ πρὸς διάδοχον καὶ ἐπίκλησις. Adver. Hær. p. 8. ΣΚΥΘΙΣΜΟΣ γὰρ λέγεται ὅτι καὶ παλαιστίνῃ ἔχει τὸ Πύργον, καὶ τὸ Σερύχον· ἀπὸ δὲ τοῦ Σερύχοντος ἔως τὸ Αβραάμ καὶ δεῦρος Βαβυλωνίως. Idem p. 9. Ἀπὸ δὲ τοῦ κλέματος τὸ πρὸς Εὐρώπῳ εἰς Ἀσίαν καλλικοίτες, ἐπονομαζόμενοι πάντες καὶ πῶς χροῖν ἐπὶ κλησὶ ΣΚΥΘΑΙ, κίχουσι δὲ πῶς Πυργιστῆσαν, καὶ οἰκοδομήσιν τὸ Βαβυλωνίως. Id. p. 6.

(2) Joseph. Antiqu. Jud. Lib. I. §. 3. & Lib. XX. §. 2.

(3) Berofus affirmed that the Ark was in being in his time, on the Gordian mountains; and that the people brought away the bitumen or pitch that was upon it, and used it by way of amulets. The inhabitants of Georgia still make an advantage of the story, by furnishing travellers with little pieces of black wood, which, they tell them, are relicks of Noah's Ark. See Olearius's Holstein Ambassadors Travels. Book VII. p. 403. Mr John Struys has given us a view of Ararat, and would persuade us that he ascend-
ed

8 *Of the First Inhabitants, Language,*

Jews, and Christians. I call it an (1) error, because a (2) learned modern hath proved, I think beyond contradiction, that Ararat could not be situated in Armenia, or on that part of mount Caucasus. And one obvious reason must occur to any one, who reads the history; which says "They journeyed from the East to the plains of Shinar;" whereas Armenia lies to the North-West of Shinar.

Ararat a mountain in Scythia. (3) Some Christian writers, of great fame for learning, and of different persuasions in religious points, agree to place the Ark in Scythia, on the mountains called Imaus;

ed five days journey on the mountain; being called by some religious to the assistance of an Hermit, who lived there, and had been as high as the Ark on top, and brought away pieces of it; one of which he gave to Struys as a reward for curing him of a rupture: telling him withal how valuable such a relick would be at Rome, and giving him a Latin certificate of this whole interview; which the reader may find printed in Struys's Voyages. Book III. c. 20. p. 226. Mr Tournefort met with too many difficulties in ascending, and was forced to return before he got half way: and seems to give but little credit to Struys's relation. However the inhabitants assured him, that the Ark was still in being, only buried in the Snow. See Tournefort's Voyage to the Levant Vol. III.

(1) *Josephus de montibus Armeniæ satis mirabilia scribit, & meminit reliquias Arce suo tempore ibi inventas. Sed nemo opinor me ideo hæreticum judicabit, si de ejus fide alicubi dubitem.* Mart. Luther Enarrat. in Gen. Oper. Tom. IV. p. 105.

(2) Sheringham De Anglorum Gentis Orig. pag. 373, 374, &c.

(3) *Illud magis necessarium est, ut qui sint montes Ararat inquiramus. Est autem communis sententia omnium fere quod sint montes Armeniæ propter maximos montes Asiæ Caucasum & Taurum. Sed mihi verisimilius videtur significari principem omnium montium IMAUM qui dividit Indiam. Ad hunc enim alii magni montes sunt quasi verrucæ. Nam quod Arca in summo monte quieverit, argumento est, quod tribus totis mensibus fere decreverunt aquæ, donec inferiores montes detegerentur, Libanus, Taurus, Caucasus, qui IMAI tanquam pedes aut radices sunt, sicut Alpium quasi brachia sunt montes Græciæ, & pertingunt usque ad nostram Herciniam sylvam, mirabilis enim montium quasi propago apparet diligenter de iis consideranti.* Mart. Luther. Enarrat. in Genesin. Pag. 105. v. Witteber. 1580. Op. Tom. VII. *Ararat igitur Taurus erit, qua parte ab Asia Minore discedens ad Imaum usque pertingit.* Gorop. Becanus. Indo-Scythica. Pag. 479.

stretching

Religion, Learning & Letters of Europe. 9

stretching from North to South, and dividing Tartary, into what Ptolemy calls Scythia within Imaus, and Scythia beyond Imaus. Here too our most judicious (1) Sir Walter Raleigh places it, just where Taurus, Paropamisus, or Caucasus intersects the Imaus, in about thirty five, or thirty seven, degrees of north latitude. By this he obviates two objections that might be made to Scythia, viz. The journeying from the East; and that of Noah's planting the Vine. Again, if we are to suppose, as the tenour of the history seems to imply, that the Ark rested on the highest ground, and the mountains began first to be inhabited; we shall find none higher than the Scythian. The Caucasian mountains, as they are commonly called, between the Caspian and Euxine, must be considerably lower than the Riphæan, and other Scythian mountains, from whence the rivers after a long and rapid course discharge themselves into those two seas. The (2) height of the ground the Scythians urged in their dispute with the Egyptians, and brought it as the chief argument for the antiquity of their nation; and the Egyptians, or at least other good judges, acquiesced in the proof. The Caucasian mountains, as they approach to join the Imaus, are known to rise gradually higher; and (3) Ptolemy observes

(1) History of the World. Book I. Chap. 7. §. 10.

(2) *Quod si omnes quondam terre submersæ profundo fuerunt, profecto editissimam quamque partem decurrentibus aquis primum detectam; humillimo autem solo eandem aquam diutissime immorantem: & quanto prior quæque pars terrarum siccata sit, tanto prius animalia generare cepisse. Porro Scythiam adeo editiorem omnibus terris esse, ut cuncta flumina ibi nata in Meotim, tum deinde in Ponticum & Ægyptium mare decurrant. — His igitur argumentis superatis Ægyptiis, antiquiores semper Scythia visi.* Justin Hist. Lib. II.

(3) Ὅπου ὁ ἰσχυρὸς τῆς Ἑρπὸς Ἰμαῦ ὅπου Σαυδίας, καὶ τὰ ἀνατολικώτερά τῃ Ὑπερορείῃ. Geograph. Lib. VI c. 14.

that

10 *Of the First Inhabitants, Language,*

that "The mountains of Scythia within Imaus, and those
"that lye more eastward of the Hyperboreans, were re-
"markable for their height."

The mountain called The learned have taken no notice
the Stone Tower. of one particular, which strikes me
very much: I mean, The Mountain

called, as I suppose from its figure, the (1) *Stone Tower*,
mentioned by Ptolemy, where he speaks of Imaus, as ly-
ing in thirty three degrees of north latitude. I will not
positively affirm, that the Ark rested on this mountain,
tho' the thing is not (2) improbable; but the reader per-
haps may pardon my curiosity, if I take it to be the very

(1) Καὶ ὁ καλόμενος Λίδνος Πύργος ἐπὶ χειρ. λγ. Geogr. Lib. VI. c. 12.

(2) All accounts of the great deluge agree in this, "That the Ark, or
"Ship, landed on a high mountain:" Nicolas Damascenus, as he is quoted
by Josephus, calls this mountain "BARIS near Minyas in Armenia:" but
no geographer mentions such a mountain, in his description of that country.
The word *Baris* with the Greeks has various significations, and amongst the
rest means a Ship, a Tower, or any great edifice. ΒΑΡΙΣ. σημαίνει ὃ τὸν Πύργον
καὶ τὴν Κλίνην, πρὸς τὸ μὲν βίας πολλῆς ἀρτύνει. ΒΑΡΕΙΣ. Τείχη, Πλοῖα, Στοιᾶ, Αἰλαί, Πύρ-
γοι, Σφαῖραι πῆς ὃ λέγουσι, αἱ μεγάλαι καὶ ἀποβαδοὶ πύργου. Etym. Magnum. With
the Jews it only signified a *Stone Tower*, or *Fortification*. ΒΑΡΙΣ verbum ἐπὶ χό-
ρον *Palæstinæ*, usque hodie *Domus ex omni parte conclusa*, ἔς in modum *edificatæ*
Turrium, ac *Mænium Publicorum*, Βαρεῖς appellantur. Hieronym. Epist. Crit. de
Nom. Hebr. Thus the fortrefs adjoining to the Temple, repaired by He-
rod, and surnamed *Antonia* in honour of M. Antony, was called *BARIS*, or
The Citadel. It was called *Baris* from *Birah*, which word among the eastern na-
tions signified a *Palace*, or *Royal Castle*; and in this sense it is often used in those
Scriptures of the Old Testament, which were written after the *Babylonish captivity*;
as in *Daniel*, *Ezra*, *Chronicles*, *Nebemiab*, and *Esther*; which shews it to have
been borrowed from the *Chaldeans*, and from them brought into the *Hebrew lan-
guage*. The *Septuagint* often renders it by the word *Baris*. And in this sense it is
that this fortrefs, under the *Asmoneans*, was called *Baris*, that is the *Birah*, or
Royal Palace of the prince. Prideaux Connection. Par. II. Book V. Of the
same Scythian original seem to be the words *Bar* and *Bro* of the *Celtes*, *Burg*
and *Býrg* of the *Saxons*, for a *Fortified Eminence*; and the Πύργος, or *Tower*
of the *Greeks*.

pattern,

Religion; Learning & Letters of Europe. I I

pattern, of what the projectors designed to build in the plains of Shinar.

The meaning of the word Scythians. From Scythia then came those swarms of people, which at first stocked all Europe, and in succeeding times depopulated many parts of it. As they were different families, and became in time different states and kingdoms, they must have used different languages, or at least different dialects of the same mother tongue; and this could be no other than the language of (1) *Japhet*. The various names under which they are mentioned in history, were probably taken from their different (2) leaders or heads of families, who often gave names to the countries where they settled; and which again were as often changed by new masters; but that general one of *Scythians*, from their arms, from their strength and skill in managing the Bow; for it seems to mean no more than (3) *Shooters* or *Bowmen*.

(1) The memory of Japhet was preserved among the ancient Greeks, as appears from their *Japetus*, whom they seem to call the Father of Speech and Language. Οὕτως γὰρ τὴ παλαιῶν ΙΑΠΕΤΟΣ μὲν ἀνομάσθη ὁ Ἀβύς, καὶ ὃν καὶ φωνή. ὥς ἐβλήθη, καὶ τὸ ὅλον ἴσος ἀποτελέσθη, Ιαπετός περ ὅν οἱ ἄνθρωποι ἡ φωνή. Phurnut. De Nat. Deor. pag. 41. Ed. Gale.

(2) Procopius makes the same remark upon the different Goths of his time. φωνὴ τε αὐτοῖς ἔστι μία Γοτθική· καὶ μοι δοκῶν ἐξ ἑνὸς γὰρ ἑκτὸς ἀπαλλαγὴν τὸ παλαιὸν ἔθνος, ἐνόμασι ἢ ὕστερον τῶν ἐκείνοις ἐρησιζόμενον Ἀβρααμίδαι. Bell. Vandal. Lib. I. c. 2. Τὸς δὲ ἄλλους κοινῶς γὰρ Σκύθας ἐνομάζουσιν, ἰδίᾳ δὲ ἐκείνους. Strabo Lib. X. p. 511.

(3) Salmafius forms the Greek word Σκύθαι from Γέται, Γέδοι, Γέδοι, by apposition of the Æolic *Sigma*. De Hellenistica. Pag. 369. But this derivation seems too far strained; it is more easy perhaps to find it in their own languages, as in the Saxon Scýtan and Sceotan. *Sagittare*, *To shoot*, whence Sceota *Scots*, the proper name of the Irish, whom Nennius calls in Latin *Scythæ*, the Saxons Sceotan, Scytan, and Scýttirc, which is likewise *Scythians*. And so the Dutch *Scutten*, the Welch *Yscot*, means both Scots and Scythians. See Camden Proleg. de Scotis. Arngrim Jonas upon the Runic letter

12 *Of the First Inhabitants, Language,*

Scythians the same with Barbarians. That we may enter upon the affairs of Europe where history begins, let it be remembered, that the first inhabitants of Greece were (1) *Barbarians*; by which word, I imagine, the older Greeks always meant *Scythians*, it being the common epithet bestowed upon that people; insomuch that the terms *Barbarian* and *Scythian* are in a manner (2) synonymous. In later times, it is true, the

letter Δ has this remark. Δ vocatur YR, a qua litera quidam putant Yrlandos vocari, quod in eorum lingua, quam aliis sit frequentior. Nec hujus elementi notatio multum ablutis, Yr bender bogie i. e. Yr signat Arcum intensum; quo imprimis utuntur Irlandi. Worm. Lit. Run. c. 17. p. 101. The first Hercules, out of whom the Greeks have made so many, was renowned for his Bow, and may be allowed to have been a Scythian, since the fable in Herodotus makes him something more, the grandfather of the Scythians. Scythes, from whom the country was denominated, being the youngest of three sons of Hercules, and preferred to reign, for his greater strength in drawing his father's Bow. Herod. Lib. IV. Diodor. Lib. II.

(1.) Βαρβαροι μὲν δὲ Ἰνδοὶ καὶ Παροποντίου φρενὶν, ὅτι καὶ οὗτοι Ἑλλήνων ἦσαν αὐτῶν Βάρβαροι· καὶ δὲ πὶ καὶ ἡ σύμπασα Ἑλλὰς κατὰ τὰ Βαρβαρὰν ἑστῆκε τὸ πάλαιον. Strabo Lib. VII. p. 321.

(2) Commentators have been much perplexed about that verse in St Paul's Epistles, Coloss. c. 3. v. 11. "Ὅτε οὐκ ἔστι Ἑλλῆν καὶ Ἰουδαῖος, σκετομὴ καὶ ἀνεγκύσια, Βάρβαρος Σκύθης, δούλος ἐλεύθερος. Where there is an antithesis, seemingly intended to be carried on throughout, but in which the text, as it now stands, is a little defective. The word Σκύθης *Scythian* may possibly be a Gloss crept into the text, inserted at first only to explain the more general word Βάρβαρος *Barbarian*; and perhaps the whole ought to be read, *Where there is neither Gentile or Jew, circumcision or uncircumcision, Greek or Barbarian, bond or free.* Thus I find it in the ancient Syriac version, which, I presume, is much older than any Greek manuscript of the Epistles now extant. The word Ἑλλῆν misunderstood seems to have given occasion to the corruption. Ἑλλῆν, in the Syriac version, is sometimes render'd *Arameans* or *Syrians*, as Acts 20. v. 21. Rom. 10. v. 12. at other times *Gentiles*: by S. Jerom, Beza, and our English translators, it is as often rendered *Greeks*, tho' I think improperly: for when set in opposition to *Jews*, it should naturally mean *Gentiles* or *Idolaters*, such as the Syrians were with respect to Abraham. In the Gospel of S. John c. 12. v. 20. the Syriac renders it *Gentiles*, and with this agrees the Gothic version, which may be older than S. Jerom's, by translating it $\phi\iota\eta\delta\alpha$ *Gentes*,

Religion, Learning & Letters of Europe. 13

Greeks, in imitation of the Egyptians, called without distinction all other nations Barbarous; and therefore the Phenicians and Egyptians themselves, who abounded in science, and brought colonies into their country, are nevertheless called Barbarous, upon account of their speech. But these were not the Barbarians, who are (1) said to be older than the Greeks; for there were natives of Greece, long before the arrival of the Phenicians and Egyptians. And who were those natives, but the descendants of the first inhabitants, that is, Scythians or Barbarians? Whose language was likewise the primitive language of the coun-

Gentes, and the Saxon *Dædene Etbnici*. And the Apostle all along seems to have understood it in that sense, as Rom. i. v. 16. 2. v. 9, 10. 1 Cor. i. v. 23. unless once where he opposes it to *Barbarians*, as Rom. i. v. 14. Ἑλλήνι τε καὶ Βαρβάρῳ, σοφοῖς τε καὶ ἀνόητοις, ὁφειλέτης εἰμί and there it necessarily means *Greeks*. S. Luke the Apostle's colleague is so to be understood, Acts 14. v. 1. 18. v. 4. 19. v. 10. 21. v. 28. as likewise the Fathers and later Christian writers. Οὐ ἀποφύγει εἶναι τε Νομαδὸς ἦ, εἶναι τε ἙΛΛΗΝ, ἢ καὶ Ἰουδαῖον μόνον, πάντων δὲ ἀνθρώπων ἢ τοῦ Κύριου. Clem. Alexand. Strom. VI. p. 638. Ed. Sylb. Περὶ τῶν ΕΛΛΗΝΩΝ οὗτοι ἀφαιρέματα εἰσεσὶν τε ὡς ὁ αὐτοῦ πατρὸς Κωνσταντῆος ἱερογράφει τὰς ΕΛΛΗΝΩΝ δημιουργίας. Socrat. Hist. Eccl. Lib. I. c. 2. And to go no further than S. Epiphanius. ΕΛΛΗΝΙΣΜΟΣ καὶ τῶν χρόνων ἢ Σιρὶχ ἠναρξέμενος ἂν τοι τῆς Εὐδαλολαπειας. Resp. ad Epist. Acacii. Καὶ ἀρχεται ἐνδύνει ὁ χροακτικὸς ἢ Ἰουδαϊσμοῦ μὲν ἢ ΕΛΛΗΝΙΣΜΟΝ. Adv. Hæref. Lib. I. pag. 9. Ἀπὸ ὃ τὸ Σιρὶχ εἰς τὸν Αἰσάμ καὶ δεῦρο ΕΛΛΗΝΙΣΜΟΣ. Id. ibid. Here we see the word *Ἑλληνισμός*, or *Gentilism*, applied to a people who lived at a time when the Greeks were scarce known, or had a name. Now let me suppose that the Text, in conformity to the Syriac version, stood thus in the original: Ὅπου ἐκ ἐν Ἑλλω καὶ Ἰουδαῖος, ὁριστοῦ καὶ ἀναρξία, [Ἑλλω] βαρβαρὸς, ὅλος ἰουδαῖος. Here the word is used in both senses, and the proper antithesis likewise preserved, of *Gentile* and *Jew*, *Greek* and *Barbarian*: but a common transcriber, or even S. Jerom himself, might easily take the latter Ἑλλω to be redundant, thinking it equivalent to That which went before, and so wholly omitted it; and then, that the word *βαρβαρὸς* might not stand alone without its opposite, took in *ἐκείνῳ* a gloss, tho' it only signified the same thing. If this is, as it seems to be, a corrupt reading, I know no other way of accounting for it.

(1) Ὅτι οὗτοι Βαρβάρων τῶν αὐτῶ παρολέσθαι· οὗτοι ὃ ἡμεῖς ἀρχαίως Βάρβαροι. Platon in Cratylō. Vol. I. p. 425. Ed. Setran.

14 *Of the First Inhabitants, Language,*

try, though the Greeks were afterwards ashamed of such an original.

The Pelasgians were Scythians. Here perhaps it may be objected, that the most ancient language of Greece was that of the (1) Pelasgians; a people whose antiquity has made their pedigree so very obscure, that some of the ancients thought, that they sprung from the foil; and (2) modern writers, that they came from Phenicia. The later Greeks were no competent judges in this case; for they knew no more of the first peopling of their country, than we do of ours. And to say that the Pelasgians were Phenicians, is an assertion, without the least proof from ancient history. We are told by (3) Herodotus and (4) Strabo, that the Pelasgians were great wanderers, and that their speech was barbarous; characters suiting with the Scythians, rather than any other people. And for aught that appears to me, the Pelasgians were only a branch of the Northern nations, and the first who grew famous for being a seafaring people, and from thence had their (5) name.

(1) Πελασγοὶ ἦν οἱ ἡ Ελλάδα διασποράντων ἀρχαῖοι λέγονται. Strabo Lib. VII. p. 327.

(2) See Mr Jackson's Chronological Antiquities. Vol. 3.

(3) Το μὲν Πελασγικὸν τὸ δὲ Ἑλληνικὸν ἔστι· τὸ μὲν ἰδομένη καὶ ἐκχέρον· τὸ δὲ περικυκλῶνται κάρτα. Lib. I. §. 56. Ἦσαν οἱ Πελασγοὶ βάρεσεν γλῶσσας ἴντες. §. 57.

(4) Πελοπόννησος ἢ καὶ τὰ χεῖρ τὸ ἔδος πρὸς ἑπαισάσεις. Geogr. Lib. XIII. p. 621.

(5) ΠΕΛΑΣΓΟΙ from ΠΕΛΑΓΟΣ, *The Sea*. See Bp Cumberland's *Orig. Gentium Antiquiss.* Pag. 295. The radical word is *Peleg* or *Phaleg*, signifying *Division*, the Sea being the great divider of people and countries; especially the Archipelago, or Ægean Sea, where, as I suppose, the word first took its rise. I might, if it was necessary, offer another conjecture, that they were so called from being a Division, or detachment, from the main body of some other nation; and support it by a similar instance. For the Parthians are denominated from the Celtic *Parth*, a part, or *Parthu* to divide, (the Hebrew is *Parad*) being a people by some means or other separated from the Eastern.

Religion, Learning & Letters of Europe. 15

The Pelasgic Greek language. History marks out two very distinguishable periods of the Greek tongue. The first language was the Pelasgic, which in time grew obsolete, and gave place to the Hellenic; so called from Hellen a Scythian prince, said to be the son of Deucalion, who reigned in Thessaly. The Hellenic was again subdivided into several dialects, but not so altered as to become different languages. Both Pelasgic and Hellenic without question came from Scythia, and from one common root originally; and the former flourished in Greece long before the settlements of those transmarine colonies, under Cecrops, Danaus, Cadmus, and others. Nor was it confined to Greece; but by the Pelasgians or their ancestors, was spread over Italy, and all parts of Europe: and I take it to be the same which antiquaries now agree to call the Celtic. This still continues a living language, and allowing for length of time, and difference of countries, I suppose, not much different from the old Pelasgic.

The Hellenic Greek. The Hellenic Greek by mixture of people, and by studied refinements, became in time a very mixt, but copious and harmonious language; and by its own merit and the works

Eastern Scythians. They are called Παρδαῖοι and Φυγάδες by Stephanus Byzantinus: And Justin says, *Scythico sermone Parthi Exules dicuntur*. Those who can relish neither of these etymologies, may perhaps find satisfaction in the opinion of Bochart and Salmasius, who derive the Pelasgians from Peleg or Phaleg himself, a descendant of Sem, in whose time the earth was divided. S. Epiphanius observes that Phaleg and his son Reu, or Ragau, came into Europe: *Φαλέκ καὶ Ραγαῦ οἵτινες ὄντι τὸ ἑὺρώαντος κλίμα γεννηθέντες παρὰ τῆς Σκυθίας μέρει, καὶ τοῖς αὐτῶν ἔδωκεν ἀποικισκίδουσι.* Hence Salmasius derives the Greeks from Ragau: *Pelasgos à Phaleg, & Græcos, sive Γραικός, à Rbagau dictos esse, certa fides est ex nominis indicio, & re ipsa.* De Hellenistica, Pag. 342.

of

16 *Of the First Inhabitants, Language,*

of many excellent authors, has been preserved from corruption for many ages; and is likely to continue so for ever. But when refined to the utmost, it could not otherwise happen, but that it must retain many words brought in at first by Barbarians, as (1) Plato affirms. It is therefore an error in those learned men, who are fond of deriving all words, and especially the Northern ones, from the Greek; for this is only going so far out of the way to prove a point: the Greek being not the (2) parent, but only a sister of the Northern languages; and with as much, if not more, justice, may be said to be derived from them. One mark of antiquity yet remains in the Northern languages, which they had in common with the Greek, though it is not to be found in the Roman; and that is the (3) *Dual Number* in Grammar. This, though extinct in English, is still preserved in the Saxon, Gothic, Franco-Teutonic, and in the modern Runic, or Icelandic.

The Celtes or Western Scythians. The names for the three divisions of the old world, Europe, Asia, and Libya, are not to be found in sacred writ; nor could the Greek (4) historians discover, how or

(1) In Cratylus. ubi supra.

(2) *Licet vero plurimas originationes videar ad fontes Græcos retulisse, non tamen hoc ita velim accipi, quasi linguae suae partem patres nostri hauserint a Græcis; cum veritati magis videatur consentaneum veterem Græcam Scythicamque, nec non ipsam quoque Gothicam, ex vetere Scythia provenientem, a communi aliqua origine promanasse: multique adeo viri longe doctissimi illam potius ex hac, quam hanc ex illa desumptam censeant.* Junii Præf. ad Glossar. Gothicum.

(3) Vid. Thom. Mareschall. Not. in Version. Gothicam. Pag. 404, 415, 416. Et Cl. Hickesii Thes. Ling. Septentr.

(4) Οὐδ' ἔχει συμβαλέειν ἐπ' οὗτο, μὴ ἕως γῆ, ἄνθρωπα περὶ πάντα καί, ἐπὶ νῆμας ἔχοντα γυναικῶν. — ἢ ὅτι Εὐρώπῃ ἐδ' εἰ ἀπὸ τοῦτο δὲ γίνεται πρὸς ἡδμεῖν ἀνθρώπων· ἵνα ἐκείνη τὸ πομπὴν ἔλαβεν τῶν, ἔτι δὲ πρὸς ἡν ὁ δῖος φασκεται. Herodot. Lib. IV. §. 45.

when

Religion, Learning & Letters of Europe. 17

when the began. (1) Ephorus divided the inhabitants by the four cardinal points, allotting the East to the Indians, the South to the Æthiopians, the West to the Celtes, and the North to the Scythians. (2) S. Epiphanius calls Europe a part of Scythia; and (3) Ptolemy calls it Celtica or Celto-Galatia. The Celtes then, or Western Scythians, were the inhabitants of Europe; the same with the (4) Galatæ of the Greeks, and Galli of the Romans; and even these (5) Heraclides of Pontus called Hyperboreans; a sufficient indication of their Northern extraction. But as to the meaning of the word, I think we are still in the dark: for no one can believe, that they descended from (6) Celtus son of Hercules by Celtina daughter of king Bretannus, or from (7) Celtus son of Polyphemus the Cyclops and Galatea; and no descendant of Noah has as yet been produced to countenance an etymology. Only (8) Gomer is said to be their founder, as (9) Magog of the northern Scythians. I think it cannot be determined, whether the

(1) Μένει δὲ καὶ Εφορος πῶς παλαιὰν ἀεὶ τὴν Αἰθιοπίας δόξαν, ὅς φησιν ἐν τῇ ἀεὶ τὴν Εὐρώπης λόγῳ, ὅτι ἀεὶ τὴν Ἰνδὴν, καὶ πῶς γὰρ, τούτων εἰς τέσσαρες μέρη διημερῶν, τὸ πρὸς τὸν ἀπηνειώτῳ Ἰνδῷ ἔχειν πρὸς τὸν δὲ Αἰθιοπίας πρὸς δὴ τὴν δὲ Κέλτας πρὸς βορρᾶν ἀπὸ τὸν Σκύθας. Strabo Lib. I. pag. 34.

(2) Τὸ τῆς Εὐρώπης κλίμα νενευκότες τῇ τῆς Σκυθίας μέρει. S. Epiphan. ubi supra pag. 15. Not.

(3) Ἐν γὰρ πρὸς βορρᾶν καὶ Λίβα τὸ ὅλης οἰκουμένης κείμενον, τὸ καὶ πῶς Κελτογαλατίας ὁ δὲ καὶ πῶς Εὐρώπῳ καλεῖται. Quadripart. Lib. II. c. 2.

(4) Οὐδὲ δὲ ποτε αὐτὸς καλεῖται Γαλάτας ἑξήκονσι. Κέλτοι γὰρ κατὰ τὴν σφᾶς τὸ ἀρχαῖον, καὶ πρὸς τοῖς ἄλλοις ὀνομάζονται. Pausan. Attic. pag. 6. Ed. Sylb.

(5) Vid. Plutarch. in Camillo.

(6) Vid. Parthen. Nic. Amat. c. 30. Diodor. Lib. V.

(7) Vid. Appian. Bell. Illyric.

(8) Τὸν γὰρ καὶ τῶν ὑφ' Ἑλλήνων Γαλάτας καλεῖται, Γαμαρεῖς ὃ λογομῶν, Γόμαρος ἔκτισεν. Joseph. Antiq. Lib. I.

(9) Μαγόμης ὃ τὸν ὑπ' αὐτῷ Μαγόμης ὀνομαζόμενος ἔκτισεν. Σκύθας δὲ ὑπ' αὐτῶν [Græcis] καλεῖται. Idem Antiqu. Lib. I.

Celtæ,

18 *Of the First Inhabitants, Language,*

Celtæ, or Celto-Scythæ, were cotemporary with the Cimmerians, or perhaps before them in their migrations; nor whether they were only Cimmerians, who assumed that name after their settlements in Europe. If they brought it with them from Asia, they should seem to be the first, distinguished by a proper name, who dispersed themselves over these Western parts.

The first Gods, or Titans, were Scythians.

A late learned and ingenious (1) author brings this people originally from the higher Asia; and has given them a most prodigious empire, extending almost from one end of Europe to the other, and containing besides immense territories in Asia and Africa. He with some reason fixes the centre of this empire in Greece, and the Isles of the Mediterranean: and further proves, that Uranus or Cœlus, Saturn, and Jupiter, the first deities of the Greeks, were no imaginary beings; but the true names of Celtic Emperors, who were likewise known by the more general one of Titans. The Titans indeed, in strict propriety of speech, were the offspring of Cœlus and his sister Terra, Titæa Τῑταία, *Tit*, or *Tid*, in Hebrew and Scythian signifying *Earth*; whence they are called Γίγαντες, *Gigantes*, *Terrigenæ*, or *Sons of the Earth*; and, I suppose, were what both Greeks and Romans meant by Αὐτόχθονες, *Indigenæ*, and *Aborigines*. Because they had no knowledge of any people before them: and therefore called them the (2) parents of mankind. This opinion has

(1) Dr Pezron. *Antiquities of Nations*.

(2) Αὐτός καὶ πατήρ Τῑτάν — Arati Phœnom. v. 16.
Οἱ δὲ πατέρες ἦσαν οἱ Τῑτάνες φασίν. Schol. in loc.
Εξ ὑμῶν δὲ πάντα πάλαι ἦν καὶ κόσμος. Orph. Hymnus in Titanes.

been

Religion, Learning & Letters of Europe. 19

been controverted by several writers, and particularly by a very learned (1) one of our own nation; who supposes the Titans to have been Phenicians, or Egyptians, the posterity of Ham, and not of Japhet.

The Phenician and Egyptian Antiquities.

The Phenician and Egyptian antiquities have afforded men of more refined imagination, an opportunity of displaying abundance of curious knowledge. And yet, at the same time a common understanding may perceive, that the historical records of both those ancient nations could go no higher than Uranus, Saturn, and the Titans; whose actions are likewise the first events mentioned in Grecian history. But when we consider the turn and humour of those nations; the pride they took in (2) arrogating to their several countries the origin of human race, as well as of all arts and sciences; we need not wonder at their claiming the first Gods or Heroes, of whom there was any memory, or tradition. I think it cannot be denied, that these Gods reigned over all those countries; but it is not certain that they were born in any of them. The Egyptians and Phenicians, it must be owned, are not so easily detected in their pretensions as the Greeks; who by the many exploits attributed to their several Gods and Heroes, discover, that though they often went by one name, yet they must have been different persons, and lived in very different times; and I

(1) Jackson's Chronological Antiquities. Vol. 3. pag. 76.

(2) Μῆτις Ἀπόλλωνος ἀντιπαρισταμένη αἰῶνι. Apollon. Arg. Lib. 4. v. 268.
Vide Sanchoniathon Phœnic. Hist. apud Euseb. Præp. Evang. Lib. I. Diodor. Sic. Hist. Lib. I.

D.

believe

20 *Of the First Inhabitants, Language,*

believe the oldest of them will always be found to have been Barbarians or Scythians.

The Gods claimed by all nations. It is a thing very well deserving our notice, that some of the most polite nations in all ages have valued them-

selves upon being descended from Scythian conquerors. Thus the Indian Moguls at present boast of their descent from Tamerlane: almost all the (1) Royal Families of Europe claim kindred with the Goths: and we may see by our own (2) history how careful the Saxon princes were to trace up their several pedigrees to Woden. The Greeks, Phenicians, and Egyptians, did the same thing, only with this difference; They would have it thought, that the Gods were natives of their respective countries; and I make no doubt, but each one had as good a right to them as the other. Either therefore they did not (3) know, or were (4) unwilling to tell, from whence the Gods came;

(1) Vide Heilrich Zeellii Genealogiam insignium Europæ Imperatorum, Regum, Principum, a Gothis deducta. Regiomont. 1563. 8vo.

(2) Annales Saxon. Affer Menevensis. Ingulfus. Florentinus Vigorn. Will. Malms. &c.

(3) "Ἐν δὲ τῇ ἱστορίᾳ ἡμετέρῃ τῶν Θεῶν, εἴτε δ' αὖτις ἴσμεν πάντες, οἰκοῦντι τε πρὸς τὰ εἶδη, ἐκ ἀνθρώπων γάρ χεῖ ὅσιν τε καὶ χθρῆς, ὡς εἰπὼν λόγῳ. Herodot. Lib. II. §. 53.

(4) To disguise and conceal the true nature, origin, and history, of the Gods, seems to me to have been the chief design of all the Egyptian mysteries, that have made so much noise in the world; and the Greeks, and other nations copied, and enlarged the plan. Euhemerus the Messenian was the first, who dared to divulge the secret; and taught that the Gods were mortal men deified, Generals, Admirals, and Kings: but he only got the name of Atheist for his pains. Εὐήμερος τῷ Μεσσηνίᾳ φησὶ κακοῖς παρεστῆσαν διδόντες, ὅς αὐτοὺς ἀνθρώπων ἀντιγράφα συνθεῖς ἀπίστου καὶ ἀνθρώπου μυθολογίας, πᾶσι Λαβόντων κατασκευάσασθαι τὸ οἰκουμενικόν, τοὺς νομιζομένους Θεοὺς πάντας ὁμιλῶς ἀνθρώπων, εἰς ὄνομα Στρατηγῶν καὶ Ναυάρχων καὶ Βασιλέων. Plutarch. de Iside & Osiride. Ennius translated the *Sacred History* of Euhemerus into Latin, which is now lost, but quoted by Tully, Varro, Pliny, Josephus, Lactantius, Minucius Felix, and others.

for

Religion, Learning & Letters of Europe. 21

for it was impossible that they should be born in so many different places.

Uranus King of the Atlantians. But the Greeks, Phenicians, and Egyptians were not the only people, who boasted that their country was the birth-place of the Gods; for the (1) Atlantians, mentioned by Diodorus, put in the same claim; and their account seems to me the most authentic of any, and that from which the rest were borrowed. "The Atlantians said, that the Gods were born among them; and that Uranus their first King had by several women Forty Five children, Eighteen of which were by Titæa, each having his proper name, but from their mother called Titans. — and that Uranus had almost the whole world under his dominion, especially the Northern and Western parts." By which last words should seem to be meant, at least all Europe with northern Asia; and this includes the Scythians, who were never (2) subdued by any other people. If so, Uranus was a Scythian prince, and probably a greater potentate, than either Tamerlane, or Gengizchan; tho' by (3) length of time, and the pretensions of so many dif-

(1) Ατλάντιαι — τὰς δὲ ἡμεῖς οἱ Θῆαι περ' αὐτοῖς ἡμέτεροι φασί — μυθολογῶσι δὲ πρῶτον παρ' αὐτοῖς Οὐρανὸν βασιλεῦσαι — κατεκτησάσης δ' αὐτοὶ τὴν οἰκωμένην τῶν πλείων, καὶ μέγιστα τὴν πρὸς τῶν Ἑσπερίων καὶ τὴν Ἀρκτοῦν τόπον. — Οὐρανὸς δὲ μυθολογῶσι ἡμέτερος πῦδος ἐκ πέντε καὶ ἑκατὸν πέντε πρὸς τοῖς τιτανόγονται καὶ τῶν οὐκτὸς καὶ δέκα λέγουσι ἐκ Τιταίας, ὅνομα μὲν ἴδιον ἔχοντας ἑκάστους, καὶ τὴν δὲ πάντας δὸς τὴν μητέρα ὀνομαζομένης Τιτανίας. Diodor. Lib. III. p. 133.

(2) Imperium Asiae ter quæstvere Scythæ, ipsi perpetuo ab alieno imperio aut intacti, aut invicti mansere. Justin. Hist. Lib. II. Getae sunt qui et nunc Gothi, quos Alexander evitandos pronuntiavit, Pyrrhus exhorruit, Cæsar declinavit. Orof. Lib. I. c. 12.

(3) Ὡς τὰ μὲν ὀνόματα σώσονται, τὰ δὲ ἔργα, ἀλλ' οὐδ' οἱ παραλαβάνοντες φθόγοι, καὶ τὰ μὲν τὴν χρόνον, ἡρώϊδον. Plato in Critia. p. 109. Ed. Serran.

22 *Of the First Inhabitants, Language,*

ferent nations, his history is quite obscured, and lost in fable.

Who the Atlantians were. Who these Atlantians were, it may be worth while to enquire.

The ancient geographers afford us no light in the case; and Diodorus does not inform us from whence he had his relation. He took them to be an African people dwelling near mount Atlas; but seems to have been deceived by the similitude of names, or by some fabulous traditions. He has fortunately told us, that the Amazons were their neighbours; which perhaps induced him to believe, that the oldest of that name too were Africans. But if ever there were any such people as the Amazons, from all the accounts that are left, they must have been a Northern nation. We hear of them as early as the Titan war, and the siege of Troy; and their actions seem to be limited to the Northern parts of Asia and Europe. And Diodorus's own account of his African Amazons, and their wars with the Thracians, is enough to persuade us that they were Scythians. It might happen, that in some particular Scythian states, the sovereign power sometimes devolved upon a female; or might be (1) legally lodged in that sex. But the most probable opinion is, that the Amazons were only the wives and daughters of Scythian warriors, who fought as well as their fathers, husbands and brothers; a custom not extinct even in the

(1) See Sir John Chardin's Travels. Engl. Fol. Lond. 1687. pag. 188. *Primi Meotide Γαλαταρῶν, regna Amazonum.* Pomp. Mela. Lib. I. c. 22. *Suionibus Sitomum gentes continuantur. Cetera similes, uno differunt, quod Femina dominatur.* Tacit. de Mor. Germ.

time of (1) Mithridates, nor to this day: but that they were a separate state of women, is no better than a fable.

The Atlantic Island, and Sea. The Atlantians history of their king Uranus, has all the appearance of truth, tho' it is supported only

by fable. (2) Plato has preserved an old Egyptian rumour concerning the great Atlantic Island; by which undoubtedly was meant the country of the Atlantians. He says it was as large as Asia and Libya, whence (3) some have imagined that it was the New World, or America; tho' he adds, that it was swallowed up in one day by the Ocean, and was never since to be found; this indeed looks a little suspicious. Plato took the whole story from the poems of Solon, who learnt it from the Egyptian priests. But as the Egyptians were a people of fertile imagination, the (4) authors of Fable; whatever history the Greeks received from them, was, as I presume, all perverted in this manner. I can collect no more from this incredible story, than that the Egyptians designedly confounded the

(1) After the flight of Mithridates; among the captives, and hostages sent by the Albanians and Iberians to Pompey, there were found a great number of women, who had received as many wounds, as the men. Πάλλαι δὲ ἐν τε τοῖς ὁμήροις καὶ τοῖς αἰχμαλώτοις εὐρέθησαν Γυναικες ἢ μέντοι τῶν ἀνδρῶν παύματα ἔχουσαι καὶ ὁδόνων Ἀμαζόνες τῶν εἰ τε πῖ ἔδρος ὄντων αὐτοῖς χερσὶν αἱ Ἀμαζόνες, εἰ τε πινὸς πολυμυίας ὅλας Γυναικας οἱ τῶν δὲ βάρβαροι παύσιν Ἀμαζόνες. Appian. Bell. Mithrid. pag. 242. Ed. Steph. Modern travellers, who treat of the countries on the North and East sides of the Caspian sea, unanimously agree that the Tartar women go to war with the men, and armed in the same manner. Basilius Batatzi in his Greek map of the Caspian sea, printed at London 1730, says he saw two warrior virgins of the Casac country, who had been taken prisoners by the Bucharians, inhumanly put to death in cold blood. Vid. Art. 4.

(2) In his Timæus and Critias.

(3) Mercator, Sanson, Joh. de Laet. Not. ad Hug. Grot. Orig. Gent. American. p. 70. Horn. Orig. Gent. Americ. Lib. 2. c. 6.

(4) Ἀλλυγομένη εἰκὼν τῶν Αἰγυπτίων. Tzetzes Allegor.

history

24 *Of the First Inhabitants, Language,*

history of the Gods; and that this country owed its destruction more to their priests, than to the encroachments of the Sea. I am therefore of opinion that the Atlantic Island, as it is called, was then and still is in being; tho' I cannot entirely agree with the learned (1) Olaus Rudbeck, who from a laudable partiality to his native country, has taken a great deal of pains to prove that Sweden was the place. I so far agree with him, That the Atlantians could not be inhabitants of Africa, notwithstanding the names of the mountain, and of the sea that washes that coast; nor yet can I think that they were of Europe; but of Asia, and far remote from Scandinavia eastward. The Atlantic sea might be denominated from a people, and that people from a man. Atlas is a Northern name; the first, of whom we have any knowledge, was the famous Astronomer, and (2) general of the Titan army against Jupiter; the same who is thought to have given name to the mountain. But (3) Apollodorus, correcting those authors who wrote before him concerning the Hesperides, directs us to look for Atlas, not in Libya, but among the Hyperboreans: and (4) others, who place him not so far North, allot him a seat on mount Caucasus, with his brother Prometheus. The Atlantides, or Atlantians, were his descendants as all (5) authors are agreed;

(1) Vide Atlantica. Par. I. Cap. 7.

(2) *Atlanti autem, qui Dux eorum [Titanum] fuit, cæli fornicem super humeros imposuit, qui adhuc dicitur cælum sustinere.* Hygin. Fab. CL.

(3) Ταῦτα δ' ἐν, ἐχ' ὡς πρὶς εἶπον, ἐν Λιβύῃ, ἀλλ' ὅτι τ' Ἀτλαντος ἐν Υπερβορείαις. Bibl. Lib. II. c. 4. §. 10. p. 117. Ed. Gale.

(4) Ἀτλας γίντα βασιλεὺς πρῶτος ἐν τῇ καλλιῳνίᾳ νῦν Ἀρχαδίᾳ· ὧκει δ' αὖτ' ἐπὶ τὸ λογιζόμενον Καυκάσιον ὄρεος. Dionys. Halic. Ant. Rom. Lib. I. p. 49.

(5) Diodorus Siculus, Lib. III. Apollodorus, Lib. III. c. 10.

and

Religion, Learning & Letters of Europe. 25

and this was their family name, like that of the Titans. As Atlas was a man of science, and (1) said to be the first who made a vessel, and navigated the Seas; I make no question, that he first gave name to the Atlantic Sea; but this name was anciently of more general signification than at present; meaning the Sea that encompassed the whole earth, and was (2) called by the northern people The Ocean; by the southern Asiatics The Great Sea; and by the Greeks the Atlantic and External Sea; to distinguish it from the inland seas, Caspian, Euxine and Mediterranean; comprehending all other seas however now denominated, Hyperborean, Scythian, German, British, Indian &c. The name took its rise in the North or North East; and I suspect that (3) Pliny's *Mare Amalchium* of Hecataeus, was the True *Mare Atlanticum* of the Titans; and the Sea that first began to be so called. When all

(1) Ἀτλας ὁ Λίβυς πρῶτος Ναὺν ἐκμητρίσατο καὶ τὴν θάλασσαν ἔπλευσεν. Clem. Alex. Strom. Lib. I.

Ἀτλαντος θυγάτηρ ὀλοφθρονος ὅτε θάλασσης
Πάσης βένδρα οἶδεν, ἔχει δὲ τὴν κίονας αὐτὸς
Μακρὰς, αἱ γαῖάν τε καὶ ἑρπύων ἀμφὶς ἔχουσιν. Homer. Odyf. A. v. 52.

(2) ΩΚΕΑΝΟΣ. Ὁ ποταμὸς ὁ περιέχων τὴν γῆν φαλαεῖνος ἐν τῇ Παντοδαπῇ Ἰσθμῷ Περσγορεύουσι δὲ τὴν Εὐρὺν Θάλασσαν ἐκείνου μὲν οἱ πολλοὶ τῆς θαλάσσης ὀκεανὸν. Οἱ δὲ τῇ Ἀσίᾳ οἰκῶντες Μεγάλῃ Θάλασσᾳ. Οἱ δὲ Ἕλληες Ἀτλαντικὸν Πιναγόν. Stephanus de Urb. Omnis enim Terra quæ colitur a vobis angusta verticibus, lateribus latior, quedam est insula circumfusa illo mari, quod Atlanticum, quod Magnum, quem Oceanum appellatis in terris. Somn. Scip. apud Macro. Lib. II. c. 5. Ἡ οἰκιστὴν κύκλῳ περιέχεται ὀκεανῷ. Strabo Lib. 2. Ἡ δὲ Μεγάλη Θάλασσα, καὶ τὴν οἰκιστὴν κύκλῳ περιέχεται ὀκεανῷ μὲν ὀνόματι ὀκεανὸς καλεῖται, καὶ κλίματι δὲ ἀμφότεροι ἔχει ἐπωνυμίας. Ὁ μὲν γὰρ ὑπὸ τοῖς Ἀρκτοῖς πᾶς μὲν Ἀρκτικός καὶ Βόρειος λέγεται. ἡ δὲ αὐτὴ τὸ μὲν ἀνατολικώτερον Σκυθικός ὀκεανός, τὸ δυτικώτερον Γερμανικός τε καὶ Βρετανικός καλεῖται. Ὁ δὲ αὐτὸς ἐστὶν ὅλος καὶ Κελτικὸν πλάγος καὶ Περγόνος, καὶ Νικητός, ἐπωνομάζεται. Agathem. Geogr. Lib. II. p. 244. Ed. Gron.

(3) Septentrionalis Oceanus, Amalchium cum Hecataeus appellat a Paropamisso amne, qua Scythiam alluit, quod nomen ejus gentis lingua significat Congelatum. Plin. Hist. Lib. IV. c. 13.

know-

26 *Of the First Inhabitants, Language,*

knowledge of the Northern history and geography was lost among the Greeks, and arts and sciences spread more southward; that part only of the great Ocean, measured from the British isles to the Equator, retained the old name of Atlantic. (1)

*Uranus deposed
by the Titans.*

The Titans on account of the wrongs done to their mother Titæa, and perhaps to themselves, agreed to (2) depose their father Uranus: which when they had effected, Saturn the (3) youngest, but most cunning, of them all, assumed the empire, upon certain conditions agreed upon between him and his eldest brother Titan. The common (4) tradition is, that Titan bound Saturn by an oath, to destroy all his male issue; that the empire after his decease might return to the race of Titan: whence came the fable of Saturn's devouring his children. But the chief article, as I conjecture, was an equal division of the provinces among them; which not being duly performed, from thence ensued all those Titan wars with the Gods; or with those who took part with Saturn and his son Jupiter.

(1) Here, I cannot but offer a conjecture upon a small reading in Lactantius, relating to the last end of Uranus king of the Atlantians. *Cui igitur sacrificare Jupiter potuit nisi Cælo avo? quem dicunt Eubemerus in Oceano mortuum, & in oppido Aulatia sepultum.* De Fals. Relig. Lib. I. §. 11. For *Aulatia*, I would here read *Atlantia*; tho' the situation of the one is no more known, than of the other.

(2) Sanchoniath. Phœnic. Hist. apud Euseb. Apollodor. Lib. I. p. 2. Ed. Gale. Hesiod. Theogonia. v. 164. &c.

(3) Τὸν δὲ μὲν ὀπίσταντος ἦν τὸ Κρόνος ἀγκυλομήτης
Δεινότατος παῖδων. Hesiod. Theog. v. 137.

(4) Ὅρκος δ' αὖτε Κρόνῳ μέγας Τιτάν ὀπίσκει,
Μὴ φρέν' ἄρσενος, καὶ παῖδων ἦν, ὡς βασιλεύσει
Αἰὼς, ὅταν γαῖα τε Κρόνῳ καὶ μῶϊα πέληται.

Sibyllin. Orac. Lib. III. p. 227. Ed. Obfop.

Saturn

Religion, Learning & Letters of Europe. 27

Saturn reigned over the Western parts.

Saturn, who on the dismembering of the Titan empire, is said to have reigned over the (1) Western parts, seems to have taken not only more than his share, but the most rich and fruitful countries; such as the continents lying upon the Mediterranean, Syria, Egypt, Greece with the isles, Italy, Gaul, Spain &c. By this situation he had the advantage of Shipping, which perhaps the other Titans wanted, and were not acquainted with, for the art does not appear to have been then long found out; and by this means became more than a match for them.

The Titans kept possession of the Northern.

The Titans seem to have kept possession of the (2) Northern parts, and to have made several attempts to recover the others; and sometimes not without success, as is plainly intimated by the (3) flight of the Gods into Egypt; till after a (4) ten years struggle, or more, they were in the end entirely subdued by Jupiter. In the Northern parts therefore, if any where, I think we may expect to find them. The Titans and their offspring are described as men of gigantic stature; and this has always

(1) Φασὶ δὲ Κρόνον καὶ τὴν Συκαλίαν, καὶ Λιβύην, ἐπὶ δὲ τὴν Ἰταλίαν καὶ τὸ σὺνολον ἐν τοῖς ἀπὸς Εὐρώπην τοῖσι συνησπασμένοι τὴν βασιλείαν. Diodor. Lib. III. p. 136. Vid. etiam Lib. V.

(2) When the Titans were worsted in the war with the Gods, they retreated to the great and well fortified cave called Cira in the country of the Getes, as is reported by Dion Cassius. Επὶ τὸ σπήλαιον τὴν Κείρην καταφυγόντες ἐβασίλευσαν. [Cassius] Ὡς γὰρ μέγιστον τε ἔμα καὶ ὀχυρώτατον τε ἔτας ὄν, ὡς καὶ τοὶ Τίτνες εἰς αὐτὸ, καὶ τὴν ἦσαν τὴν ἀπὸ τῶν Θεῶν δὲ σφίσι φρονηόντων, συγκαταφυγόντες μνηστέον. Hist. Rom. Lib. 51. p. 530.

(3) Apollodor. Lib. I. c. 6. Ovid. Metamorph. Lib. V. Antoninus Liberalis Metamorph. c. 28.

(4) Συναχθέντες ἐμάχοντο Δέκα πλείους τ' ἑταίρους. Hesiod. Theog. v. 636. Μαχηθέντων δὲ αὐτῶν ἑταίρους δέκα. Apollod. Lib. I. c. 6.

28 *Of the First Inhabitants, Language,*

been a principal (1) character of the Scythians, whether under the denomination of (2) Celtes, or (3) Cimbrians. The Hyperboreans were of the Titan race, according to the poet (4) Phereñicus: (5) Titan himself gave name to the Cimmerian Bosphorus, if we may believe the oldest traditions: the Thracians, who were undoubtedly of Scythian extraction, are called by a Thracian, or one who personated a Thracian poet, the (6) descendants of the Titans: and the scene of some of the Titan battles was in Thrace. If we descend to the Grecian mortal kings, or to those who came after the Gods; we shall find that Deucalion, one of the first, if not the very first, was a Titan king; for he was the son of (7) Prometheus a Titan, the son of Japetus brother of Saturn; and consequent-

(1) *Ultra Tanaim amnem colentes Scytbas, quorum neminem adeo humilem esse, ut bucleri ejus non possent Macedonis militis verticem equare.* Quint. Curtius Hist. Lib. VII. c. 4.

(2) *Εἴσι δ' οἱ Κέλται μακρῷ πάντας ὑπερκότεις μύκῃ τὴν ἀνδράκων.* Pausan. in Phocic. Pag. 647. Ed. Sylb.

(3) *Καὶ μάλα μ' εὐχέσθοντο [Cimbri] Γερμανίας ἥντι τ' ὑπερκόττων ἐπὶ τ' βίοντι ἀνέαντι* τῷ τοῖς μεγάλοις τ' σωμασιν. Plutarch. in Mario.

(4) *Τὸς ὑπερκότας, τ' Ττανικῷ ἥντις περὶ τὸν φασὶν εἶναι, γέγονον ἔντες.*

Ἀμφὶ δ' ὑπερκότων, οἳ τ' ἔχοντα ναυτίλους

Ναῶν ὑπὸ Ἀπόλλωνος ἀπειράτοις παλέμοιοι.

Τὸς μὲν ἄρα περὶ τὸν ἐξ αἵματος ὑμίζουσιν

Τηλέων βασιλεύοντες, ὑπὸ δρόμον αἰδρήντων

Πέλοσδ' αὖ Βορέας γόνιμον Λεωμασὸν ἄνακτα. Schol. in Pind. Olymp. III.

(5) — *ΒΟΟΣ ΠΟΡΟΝ ΕΞΙΚΟΜΑΔΑ*

Λίμης, ὅτι μισογῶ βοουλῆτος ἔστι ΤΙΤΑΝ

Ταύρῃ ἐπιζυγνόμενος βελιστῶ πόρην ἔχοντι λίμης. Orph. Argon. v 1054.

(6) *Τοτῶν Γαίης τὴν καὶ Οὐρανῷ ἀγλαὰ τέκνα*

Ἡμετέρων περὶ γονεὶ πατέρων. Orph. Hymn. in Titan.

(7) *Ἐν δ' ὑπερκότῳ Διὶς*

Τίτῳ Πελοπονδῶν. Sophocl. Œdip. Colon.

— *Ἐν δ' αὖ Πελοπονδῶν*

Ἰαπωνιδῶν ἀγλαῶν τέκε Δευκαλίωνα. Apollon. Arg. Lib. 3.

ly only two generations removed from the true Titans. This vast antiquity has render'd his history as obscure as that of the Gods, for it has never yet been made clear; the Greeks having perplexed it with another of the same name, who must have lived long after him. The first Deucalion however was a (1) Scythian; and that there were other Titans among the Scythians, will be seen hereafter. At present our business with the Titans goes no further than Europe. How largely they were interested there, sufficiently appears from what has been already mentioned of Uranus and Saturn; and is further confirmed by the victories of Jupiter, who subdued the Titans from (2) Pallene in Thrace, to (3) Tartessus in the farthest boundaries of Spain.

The Titan language universal in Europe.

It is more than probable, that (4) one common language once prevailed over all Europe; nor can any other period be assigned for an universal language, than this of the Titan empire. The remains of such a language are still found in various parts

(1) Οἱ μὲν ὅν πολλοὶ Δευκαλίωνα ἔκλυον τὸ ἱερὸν εἰσαδὺς λέγουσι· τῶν Δευκαλίωνων ἐπὶ τὸ πολλὸν ὕδωρ ἐξήλυτο. Lucian de Dea Syria.

(2) Μετὰ τῇ πύττῃ τῇ περὶ τῶν Παλλήων Γηγάρτων ἐλοιθίον· ἔπειτα τὸν ἀδελφὸν Πόλεμον Ἑσχαλὸν τοῖς Διοῖς συναγωνισάμενος, καὶ πολλὰς ἀπαιτῶν τῇ Γηγάρτων δαπάνῃς, ἐπύχευ ἑ μάλιστα. Diodor. Lib.V. p.222.

(3) Διὸς μετασησάμενος ἑ πατέρῃ Κρόνῳ ἑ βασιλείᾳ, καὶ τῶν τῶν Διὸς ἀρχῶν ἐξελθόντες, Γίγαντες, οἱ γὰρ παῖδες ἀνακλήσαντες, ἐν Τάρτησιν (ὅπως δὲ ἔστιν αὐτῇ περὶ τὸν Ωκεανὸν) μέγα καὶ Διὸς πόλεμον παρεσκευάζον. Ζεὺς δὲ συναντήσας αὐτοῖς, καταστρέφεται πάντας. Καὶ μεταστῆσας αὐτοῖς εἰς Ἑρῆος τῶν πατρὶ Κρόνῳ ἑ τῶν βασιλείᾳ ἐξεδίδουσι. Didym. Schol. in Iliad. Θ. v. 479. Saltus vero Tartessus, in quibus Titanas bellum adversus Deos gessisse proditur, incolere Curetes. Justin. Hist. Lib. 44. §. 4.

(4) Inachus Oceani filius, ex Arctia sorore sua procreavit Phoroneum, qui primus mortalium dicitur regnasse. Homines ante secula multa sine oppidis legibusque vitam exegerunt, una lingua loquentes, sub Jovis imperio. Hygin. Fab. 143.

30 *Of the First Inhabitants, Language,*

of Europe ; and those parts are clearly corners, and hiding places, where people having no commerce but with themselves, it was secured from the inroads of later languages. Such are the mountains of Biscay, the retreat of the old Cantabrian ; which is still preserved entire in spite of all the conquests that kingdom has undergone from Carthaginians, Romans, Goths, and Moors. The old Gallic gave way to the Teutonic, but is still spoken in Armorica, or Basé Bretany. The British sunk under the Roman yolk ; and would have been utterly extirpated by the Saxons, had it not taken refuge in Wales and Cornwall ; in which last place it is now almost extinct. The Highlands of Scotland, and the numerous isles upon that coast, are so many barriers of this ancient language ; and above all Ireland, where it is thought to be preserved most uncorrupt : at least I have reason to think, that the (1) Irish agrees

(1) The reader I believe will be pleased with a curious anecdote, which I sometime since received from a most learned and worthy friend, the Reverend Mr John Reynolds Canon of Exeter, and Fellow of Eaton College. *Eaton Jan. 22. 1755.* — “ In my middle age, at a particular friend’s house, I found a near relation of his, one Mr Hutchins of Frome, just come into England out of Spain from Bilboa, where he had belonged to the Factory the better part of Twenty years ; who among other things told us ; That while he was there, sometime after the Protestants became intire masters of Ireland, there came over to Bilboa an Irish Roman Catholic priest, that knew neither English, nor Spanish. When the person, to whom he was recommended, being at a loss what to do, brought him to the English Factory ; to see if any one there understood Irish, but to no purpose : till some Mountain Biscainers, that used Bilboa Market, coming to the house where he lodged, and talking together, were perfectly understood by Him : and on his accosting them in Irish, he was as well understood by Them ; to the great surprize of all that knew it, as well Spaniards as English. The narratour of this fact in his own knowledge, I am satisfied, was too sensible to be imposed on himself, and too honest to impose on others ; and as he was no scholar, he had no hypothesis to serve. And the matter of fact itself is, as I take it, so considerable in regard to British antiquities, that
“ it

the nearest with the old Cantabrian. These all differ from each other a little in dialect, but by undeniable marks appear to have sprung from one common root, and That a sister dialect of the (1) Hebrew. Antiquaries are sufficiently justified in calling these dialects Celtic, because they are the first known language in Europe or Celtica. Perhaps they may deserve a much higher title, namely that of the Universal Language of the postdiluvian world. For, besides their affinity to the Hebrew, (2) authors find that their remains still exist in the most distant parts of the

“it were pity it should be buried in oblivion; and therefore I am glad of this opportunity of communicating it to you.”—What now must we think of a certain great master of languages? *Not one single word, says he, of the Irish tongue agrees with the Cantabrian or Biscayan, which is the true old Spanish.* History of Druids. Pag. 133. That great genius Mr Edw. Lhuyd, was of a quite different opinion: for he has given us a hundred Irish words, that agree with the Biscayan; and could have added many more, but for want of room. See Arch. Britan. Oxon. 1707. At Y Kymry, or Pref. to the Welsh. *How cautious should we be, of relying too much on the bold assertions of Critics or Antiquaries!* Nazarenus. Par. 2. pag. 8.

x *Ireland.*

(1) Vid. D. Joh. Davies Præf. ad Grammat. Cambro-Britan. Lond. 1621. Et ejusdem Præf. ad Dictionar. Cambro-Britan. Lond. 1632. Rowland Mona Antiq. Restaur. Dublin. 1722. Sect. VI. & Pag. 275, 276, 289.

(2) See an *Essay on the Antiquities of Britain and Ireland, by the Reverend Mr David Malcolm. Edingb. 1738.* This Essay was published by way of Specimen and Proposals, in several detached pieces, or Letters. Having heard nothing of it since, I suppose the author did not meet with proper encouragement, and therefore never completed his design. Mr Malcolm observes that the inhabitants of St Kilda, the most western Isle of Scotland, have a dialect near akin to the Chinese language. From a short vocabulary of Indian words, corresponding with the Highland Scotch, which Mr Wafer has given us in his *Description of the Isthmus of Darien*, pag. 186, 187, 188, he likewise concludes that the Darien language was the same as the Celtic. And if we may believe our news writers, who seem to deliver it upon good authority; The Soldiers of the Highland Regiment, lately sent to North America, were received by the Savages as brethren and countrymen, upon account of *Their Garb, Manners, and a surprizing agreement in their Speech.*

Old

32 *Of the First Inhabitants, Language,*

Old World, from the sunrising to the farthest West; as also in America.

*The Finnic and Lap-
ponian Language.*

We said before, that the Northern and Eastern parts of Europe were the first that received inhabitants; and therefore if there is any language, now subsisting, more ancient than the Celtic, I think it must be that of the Finns and Laplanders; who might be descendants of those first inhabitants, driven by new colonies to the extremities of that cold climate; for it is not likely that they settled there by choice. (1) Some have thought their languages a little different from each other; none have as yet discovered any affinity between them and the Celtic; and all agree, that they differ from the Gothic. But if the Finnic abounds with Greek words, as (2) Stiernhelm affirms, I conjecture, that its original was the same as the Gothic.

*Jupiter's Victory
over the Titans.*

The Titan war has hitherto been treated in the light of fable and allegory, but demands a stricter scrutiny in this inquisitive age; as being the most ancient, and most memorable event in all profane history. It was the great theme of the first European (3) bards, and furnished

(1) Vid. Jo. Scheffer. Lapponia Cap. XV.

(2) *In Finnonica incredibile quam multæ voces Græcæ reperiuntur. Unde mihi orta suspicio, Gentem Finnonicam ex gente aliqua Græcis coloniis mixta, jam olim multis abhinc sæculis, originem traxisse. Finnonicæ dialecti sunt Esthonica & Lapponica.* Præf. in Evang. Septentrion.

(3) Οἶδα ὅτι ὁ πῶς ΤΙΤΑΝΟΜΑΧΙΑΝ ποιήσας εἰς Ἐυμῆλος ὄρεσιν ὁ Κωείνδιος, ἢ Ἀρκπίνος. Athenæus. Lib. VII. Arctinus and Eumelus flourished about the beginning of the Olympiads: but there was a much older poet who wrote upon the same subject, viz. Thamyris the Thracian, mentioned by Homer, Iliad. B. v. 595. ΘΑΜΠΡΙΝ ὃ τὸ ἄλως θεῶν, εὐφρονήτερον καὶ ἐμμελέστερον πάντων τότε ἦσαν ὡς ἢ Μῦσος,

designs for the most ancient (1) sculptors and painters of Greece; till it was eclipsed by the war of Troy, and the immortal work of Homer. This war was carried on with vigour on both sides for many years, and during the contest, the Titans had once got Saturn into their power; and detained him till he was (2) rescued by Jupiter, scarce then arrived to man's estate.

*Cabiric Mysteries the first
Idolatry of Greece.*

From this first victory of Jupiter, if I am not deceived, arose the first religious rites of Greece; which were celebrated in such a manner, that

Μίσηται, καὶ τὸς ποιητὰς, εἰς ἀγῶνα καταβλήσκει· πεποικέναι δὲ τούτων ἱστορεῖται ΤΙΤΑΝΩΝ ὡς τὸς θεὸς πόλεμον. Plutarch De Musica. The oldest poets celebrated, and claimed for theirs, by the Greeks, such as Thamyris, Eumolpus, Linus, Orpheus, Musæus, were all Thracians, who are scarce one degree removed from Scythians. There were, I think, later poets of all these names, excepting Thamyris only, whom I take to be the most ancient. His name sounds like Scythian; and it is said that he was in so great favour with the Scythians, on account of his poetry, as to be chosen their king. Θάμνειν δὲ ἡέσας δὴ ποιεῖτον ἦκε κισσαρῶδας, ὡς καὶ βασιλέα σφῶν, καίπερ ἐπὶ λυτοὺν ὄντα, Σκύθας ποιήσασκεν. Conon. Narr. VII. Had the work of this *Sweet Singer* been preserved to our times, it would certainly have given us a clearer light into Mythologic history, and a juster notion of the first Greek poetry. And perhaps would have discovered, that Homer was not so great an original, as he is commonly taken to be. For Thamyris's Ten Years Wars of the Titans, might possibly be the Archetype of the war of Troy: and he himself, under the character of a blind bard, the very original picture of Homer. The Titanomachia likewise of Eumelus or Arctinus might be only a new edition of Thamyris in more modern Greek.

(1) *Ejusdem chypei concava parte* (coelavit Phidias) *Deorum & Gigantum diminutionem*. Plin. Hist. Lib. 36. c. 5. Αρχτέκτονα μὲν δὴ ἡρώδης καὶ Νᾶς [Juno] λίγιστον Εὐπόλεμον Ἀργεῖον, ὅποσα δὲ ὑπὲρ τῶν κίονας ἐργασμένα τὰ μὲν ἐς πλὴν Διὸς ἡρώδης καὶ Θωῶν καὶ Γίγαντων μάχῃ ἔχει. Pausan. Corinth. p. 114. Ed. Sylb.

(2) This particular is preserved by Lactantius from Euhemerus's history now lost. *Reliquia historia sic contextitur: Jovem adultum, cum audisset Patrem atque Matrem custodiis circumseptos, atque in vincula conjectos, venisse cum magna Cretenfium multitudine; Titanumque & filios ejus pugnando vicisse: parentes vinculis exemisse: Patri regnum reddidisse: atque ita in Cretam remeasse.* De Falsa Rel. Lib. I. the

34 *Of the First Inhabitants, Language,*

- the Greeks themselves scarce knew to what gods their worship was directed. Their proper names were concealed under the general one of CABIRI, and the rites were called the Cabiric Mysteries, instituted at first by the Pelasgians in (1) Samothrace, from thence transferred to other (2) Islands, Lemnus, Imbrus, Rhodes and Crete; and carried by (3) Dardanus to mount Ida in Phrygia. Some (4) authors have endeavoured to prove that the Cabiric rites came originally from Phenicia; but after all the pains taken in this matter, I see no reason to think, that the Phenicians knew any thing at all of these mysteries, till they came with Cadmus into Greece. Cadmus was one of the first strangers initiated into the mysteries; natives of Greece, or Samothrace only, having been admitted before that time. This favour was indulged to him, upon his marrying the princess Hermione, or Harmonia, sister of (5) Jasion and Dardanus; and the rites seem to

(1) Ὅστις δὲ τὰ Καβείρων ὄργια μεμνῶνται, τὰ Σαμοθρίκας ὀπτελεύει, παραλαβόντες παρὰ Πίλαργον. Herod. Hist. Lib. 2. Τὴν Σαμοθρίτικον οἶκον ὥς τε ἐν Πίλαργοι, ὧς τὴν Σαμοθρίκας τὰ ὄργια ἐξομαλύνουσι. Idem cap. 51.

(2) *Prætereo Samothraciam, eaque*

Quæ Lemni

Nocturno aditu occulta coluntur. Cicero de Nat. Deorum Lib. I.

KABEIPOI. Καβίροι, πάντ' δὲ μνῶνται ἔτι ἐν Λήμνῳ ὡς θεοί. Hesychius. IMBROS. ἥστος ἐστὶ Θεός τις παρὰ Καβείρων. Stephanus Byzant. de Urb. Μάλιστα ἐν Ἰμβρῳ τὸς Καβείρους πρῶτον. Strabo Lib. X.

(3) Δάρδανος, ἐκ Σαμοθράκης ἐλθὼν, ὤκησεν ἐν τῇ ὑπαρείᾳ τῇ Ἰδῆς τὴν πόλιν Δαρδανίαν καλεῖσθαι, καὶ ἐδίδου τοὺς Τροίαντας τὰ ἐν Σαμοθράκῃ μυστήρια. Strabo Lib. X.

(4) Vid. Bochart Canaan Lib. I. c. 15. Cumberland Orig. Gent. Ant. De Cabiris. Sir Isaac Newton's Chronology, &c.

(5) Τὸν Δία βυλιδόντα καὶ τὸ ἔργον τῶν ἡν [Ἰασίωνα] πρῶτος τυχὼν, παραδίδει αὐτῷ τὰ ἱερὰ μυστικῶν τελετῶν, παλαιὰ μὲν ἔσθαι ἐν τῇ νόσῳ, τότε δὲ πρῶτος ἐξεδιδόντος, ὃν ἡ δῆμος ἀκούει πᾶν ἱερὸν μεμνημένον. Δοκεῖ δὲ ὡς ὁ πρῶτος ξένος μῆσοι, καὶ τελευτῶν ἀπὸ τοῦ ἐνδοξοῦ ποιῆσαι. Μετὰ ταῦτα Κλέμης τὸν Ἀγνώστου καὶ Ζήτωνος τὸν Εὐρώπης ἀφικέμενος πρὸς αὐτοὺς [Σαμοθράκας] καὶ τὰ τελετὰς μεταχρῶντα γῆμαι τὴν ἀδελφὴν Ἰασίονος Ἀρμονίαν. Diodor. Lib. V. p. 223.

have

have been given in dowry with her. The story is very particular, and a sort of key to fabulous history.

The marriage of Cadmus and Hermione. “Jasion, son of Jupiter and Electra, was prince of Samos, and High Priest of the Cabiric mysteries: and this marriage of Cadmus and Hermione was the first that was solemnized in the presence of the Gods; each according to custom making their presents to the bride. (1) Ceres, who was in love with Jasion, gave Corn; Mercury an Harp; Minerva the celebrated Necklace, Veil, and Pipes; Electra shewed them the mysteries of Magna Mater; Apollo played upon his Harp; the Muses on their wind instruments; and the rest of the Gods with joint acclamations increased the solemnity of the nuptials.” What is here reported of the Gods may be true in every particular; admitting only the Cabiric Priests and Priestesses to be their proxies. Here we discover the original fraud of imposing the priests upon us, instead of the Gods whom they represented: and learn, without a fiction, to account for the birth of Bacchus the son of Semele, and for the (2) resentment which her father Cadmus expressed upon the occasion.

(1) Τὸν ὃ γάμον τότε πρῶτον δαῖσαι διὸς, καὶ Δήμητσαν ᾧ Ιασίονος ἐξαδείσαν ἢ καρπὸν ἢ σίτην δωρήσασθαι· Ἑρμῆν ὃ λύραν· Ἀθηνᾶν δὲ ἢ ἀφροδισιμῶνον ὄρμον, καὶ πύργον καὶ αὐλὴν· Ἥλένην δὲ τὰ ἢ Μεγάλης καλεσμένης Μαρτὸς ἢ Διώνης ἱερὰ, μὲν κυμβάλων καὶ τυμπάνων, καὶ ὀργανῶν· καὶ Ἀπόλλωνα ᾧ κιθαρίσσει· τὰς δὲ Μούσας αὐλοῦσαι· τὴν δὲ ἄλλαν θεὸν συνευφημῶντας αὐξῆσαι ἢ γάμον. Diodor. Ibid.

(2) Οἱ δὲ ἄνθρωποι [Brafæ] λέγουσιν ἐν ταῦτα ἑδίστην ὁμολογῶντα Εὐλλύων· ὡς Σιμέλῃ τέκεν τὸν πῦδα ἐκ Διὸς, καὶ ὑπὸ τοῦ Κάδμου φεραδῆσαι ἐς Λάριαν, αὐτὴ καὶ Διόνυσος ἐμβληθεῖν. Pausan. Lacon. Lib. 3. p. 209.

36 *Of the First Inhabitants, Language,*

*Cadmus's Cabiri in
Bœotia.*

Cadmus thus invested with the mysteries, (1) established a Tribe, or College, of priests in Bœotia, from whom descended the Gephyreans; and from the time of Jasion the rites grew common, and were dispersed by the Pelasgians over all Europe, as well as Asia, the genuine institution being still kept up in Samothrace. I must here observe, that Cadmus tho' called a king's son, seems to have been no better than an outlaw, and an apostate from the religion of his country: and what that country was, it is uncertain. By fortifying the citadel of Thebes, and by being master of the Cabiric mysteries, he intended no doubt to perpetuate his name, and to found a powerful state. But after reigning some time, he was forced to leave his kingdom, and probably died a violent death: himself with Harmonia being (2) reported to be turned into serpents.

*The meaning of the
word Cabiri.*

The Scythian or Pelasgic language, merely from its antiquity, when dialects were few, and more homogeneous, could be but little different from the Hebrew; and therefore learned men have very properly sought for the original of the word CABIRI in the Hebrew. Scaliger, Selden, Vossius, Bochart, and others derive it from CABAR,

(1) Πόλλη γὰρ ποτε ἐν τούτῳ φασὶν εἶναι, καὶ ἄνδρας ὀνομαζομένους ΚΑΒΕΙΡΟΥΣ — Δέμντες γὰρ ΚΑΒΕΙΡΑΙΟΙΣ δώρον εἶναι ἢ τελευτή. Pausan. Bœotic. p. 579. Those Bœotians whom Pausanias here calls *Cabiri* and *Cabireans*; Herodotus called *Gephyreans*, Γεφυραῖος, and says they were descended from the Phenicians who came with Cadmus; that is, from the Cabiri, or Cadmus's priests of the mysteries. οἱ δὲ ΓΕΦΥΡΑΙΟΙ — ὡς δὲ ἐγὼ ἀναπνιδανόμενος εὐρίσκω, ἔσαν Φοίνικες ᾧ σὺν Κάδμῳ ἀπικοιμήσαν. Herodot. Lib.V. §. 57.

(2) Hygini Fab.VI. Ovid. Metam. Lib.IV.

Cabarim,

Religion, Learning & Letters of Europe. 37

Cabarim, i. e. *Dii Magni*, or *Potentes*, Μεγάλοι καὶ δυνάται as they are sometimes called by the Greeks: Reland more luckily from (1) CHABAR *Cabarim*, i. e. *Dii Socii*, *Juncti*, because they are always mentioned in the plural number. But he seems not to have entered into the full sense of the word, which ought to be rendered *Dii Consociati*, *Conjurati*, or the *Allied Gods*. Eratosthenes, as we learn from the (2) scholiast on Aratus, speaking of the Altar, or Constellation in the Southern hemisphere, said "It was "That upon which the Gods took the oath of confederacy, when Jupiter levied war against the Titans." These Gods I take to be the persons meant by CABIRI, who after the victory might justly be stiled *Great* and *Powerful*; or *The Gods*, by way of eminence. The first beginning of the rites seems to have been only a sort of Triumph, a festival in memory of the victory, and inauguration of Jupiter; which as Idolatry grew up was made to serve the purposes of religion; and being dispersed over diffe-

(1) *Sic ut meo judicio Dii Cabiri idem sonet, quod Dii Socii, vel Conjuncti.* Miscell. Par. I. de Diis Cabiris. pag. 196. *Quod si quis etymon Cabirorum tale quod commune esse potest quatuor illis Diis Inferis & duobus Dioscuris habere vult, meo judicio aptius non inveniet, quam CHABARIM, i. e. Socii, Juncti.* Idem. pag. 198. Our own language, which still retains great marks of antiquity, will afford us a word, not yet quite disused, of the same sound and meaning, and evidently a relick of the Pelasgic; viz. *Chaffer* or *Fellow*, from the Saxon *Geferja Socius*, and that from the Hebrew *Chabar*, or *Chavar*, by an usual change of the labial letter. Of the same root are the Cornish *KYVED*, and the Welch *CYFFAL*, i. e. *Socius*, *Conjux*, *Amicus*, *Compar*. Vid. Davies Dictionar. Cambrobrit. By the same change of the labials comes *Cammer*, or *Sbe-Fellow*, from the Celtic *Cymmar*, i. e. *Conjux*, *Socius*, *Sodalis*. Idem.

(2) — Αἱ γὰρ γένεσις ΘΥΤΗΡΙΩΝ ἀναγγέλλεται. Arati Phænomen. v. 402.

Τὸ δὲ Θυτήριον λεγανώπιδι ὁμοίον ἔστιν, ὃ φασὶ τὰς θεὰς χηρύσσειν, ὅτι τὰς Τιτῶνας καταγωνίσαντο· Βροτοδίνης δὲ φησὶν, αὐτὸ τὸ Θυτήριον εἶναι ἐφ' ᾧ τὸ πρῶτον οἱ θεοὶ συνομωσίαν ἐποίησαντο, ὅτε ἔτι τὰς Τιτῶνας ἐφράτδουν ὁ Ζεὺς, Κυκλάπων κατασκευασάντων. Schol. in locum.

38 *Of the First Inhabitants, Language,*

rent countries, received new forms in compliance with the customs of different people; and this has occasioned that confusion in the accounts given of them by the ancients: only one primitive mark, I think, they always retained, by (1) concealing the proper names of the Gods. As their names were unknown, their (2) number must be so too;

(1) Νῆστος ὁμῶς καχάρτο, καὶ οἱ λάβον ὄργια κῆρα

Δαίμονες ἐνθάτῃ, τὰ μὲν δὲ δῖος ἄμμιον ἀείδεν. Apollon. Arg. Lib. I. v. 921.

(2) Strabo in his tenth book has collected the various reports of the Cabiri; I will here give the reader at length the different opinions of the ancients concerning their number.

TWO. The Dioscuri, or Castor and Pollux, are often called Cabiri, in a peculiar manner, and as if there were no other; though it is well known that the Cabiric rites were in being many ages before their time. *Varro & alii complures MAGNOS DEOS affirmant simulacra duo virilia Castoris & Pollucis, in Samothracia ante portum sita, quibus naufragio liberati vota solvebant.* Servius ad *Æn.* III. v. 12. They were the sons of Jupiter; Youths, and inseparable companions, and so far Dioscuri, Curetes, and Cabiri; but all the right they had to be called *DI MAGNI*, came from their being initiated, with other Argonauts, into the Mysteries: and from hence they became the tutelar Gods of Sailors.

Others who reckoned only Two, chose Neptune and Apollo, who were true, but not the only, Cabiri. *Quos tamen Penates alii Apollinem & Neptunum volunt.* Servius in *Æn.* II. v. 325. Others the elder Jupiter, and the younger Bacchus. *Οἱ δὲ δύο εἶναι Καβίρους· πρῶτον μὲν Δία· δεύτερον δὲ Διόνυσον.* Etym. Magnum. Nonnus in his Dionysiacs makes them to be Two, the Sons of Vulcan.

Θρηκίης δὲ Σάμοιο πνειδόντες πολῖται

Λημιάδος δύο Παῖδες ἑκαχέοντο Καβίροι. Lib. XXIX. v. 193.

He gave us their names before viz. Alcon & Eurymedon. Lib. XIV. v. 22.

THREE Cabiri only among the Etruscans, according to Servius. *Apud Tuscos Cabiros esse Deos Penates, eosque Cererem, Palem & Fortunam vocari ab illis.* Ad *Æn.* II. v. 325.

FOUR according to the Scholiast on Apollonius. *Μυῖνται ἐν τῇ Σαμοθράκῃ τοῖς Καβείοις, ὧν Μνασίας φησὶ καὶ τὰ ὀνόματα. Τέσσαρες δὲ εἰσι τὸ ἀειδμόν· Ἀξίερος, Ἀξίκαρος, Ἀξίκαρος. Ἀξίερος μὲν ἐστὶν ἡ Δημήτηρ· Ἀξίκαρος δὲ ἡ Περσεφόνη· Ἀξίκαρος δὲ ὁ Ἄδης· ὁ δὲ πρῶτος Κασμίλος ἑρμῆς ἐστὶν· ὡς ἴσονται Διονυσόδωρος.* Schol. in Argon. Lib. I. v. 917. Authors lay great stress upon this passage, as though it made the case quite clear; and have taken the pains to explain the words Axieros, Axiokerfos, Axiokerfa, Casmilus, from the Hebrew. See Bochart Canaan.

Lib.

Religion, Learning & Letters of Europe. 39

however some authors have reckoned them only Two, others Three, Four, Six, Eight, Nine, Ten, Eleven; but

Lib. I. c. 12. But it appears to me in another light; for all that I conclude from hence is, that Mnaseas and Dionysiodorus were no initiated persons, and knew little of the mysteries: but from the secrecy, with which they were performed, judged them to belong to the infernal deities; for whom they likewise coined those hard names.

SIX. Strabo from Pherecydes reckoned Three Males and Three Females, the sons and daughters of Vulcan and the nymph Cabira. Ἐκ δὲ Καβείρας τῆς Πρωτέας, καὶ Ἡφαίστου, Καβείρας τρεῖς, καὶ τῶν μῆτρων Τρεῖς Καβειρίδας. Geogr. Lib. X. p. 473.

EIGHT. The Phenician History calls the Cabiri the sons of Sydec, Æsculapius and seven others, whose names are unknown. οἱ ἐπὶ Σιδῶν πῦδος Καβείροι, καὶ ὅσους αὐτῶν ἀδελφὸς Ασκληπιός. Vid. Euseb. Præp. Evang. Lib. I. c. 10.

NINE. Pherecydes reckoned Nine Corybantes, by which are to be understood Cabiri, the sons of Apollo and Rhytia. Φηρεκύδης δ' ἐξ Ἀπόλλωνος καὶ Ρυτίας Κορύβαντας ἑννέα, οἰκῆται δ' αὐτοὶ ἐν Σαμοθράκῃ. Strabo Lib. X. p. 473. The Telchines of Rhodes, the same with the Corybantes, who accompanied Rhea into Crete, and nursed Jupiter there, were likewise Nine in Number, and called Curetes. οἱ δὲ Τελχῖνες ἐν Ρόδῳ ἑννέα ὄντων, τοὺς Ρέα συνακολαθίσαντας εἰς Κρήτην, καὶ τὸν Δία κρεστρεφίσαντας, Κυρεῖτας ὀνομαδίῳ. Strabo Lib. X. p. 472. Diodorus reckons Nine Curetes in Crete. Lib. V.

TEN. The Idæi Dactyli who found out iron and wrought it, are likewise Cabiri, and were Ten according to Strabo, five males and five females, called Dactyli from the number of fingers on the hands. Σοφοκλῆς δ' οἷσι, Πέντε τὰς παλαιὰς ἄρσενας ἡμεῖς οἱ σιδηρῶν τε ἐκτρέφον καὶ εἰργάζοντο παρῶντες, καὶ ἄλλα πολλὰ ἔργα πρὸς τὸν βίον χρησίμων. Πέντε δὲ καὶ ἀδελφὰς τέτων. Ἀπὸ δὲ τοῦ ἀειδμῶς Δακτύλοις κληδίῳ. Strabo Lib. X. p. 473. Ἰδαῖοι Δάκτυλοι οἱ δὲ Δέκα ἐπ' ἀρχόντας, τυχόν ταύτης τ' ἀποσηγορίας, τοῖς ἐν τῇ χερσὶ Δακτύλοις ὄντας ἰσχυρίσμεν. Diodor. Lib. V. p. 333.

ELEVEN. This number we find in the Scholiast on Apollonius, and here he comes nearest to the truth.

Δάκτυλοι Ἰδαῖοι Κρηταῖς. Argonaut. Lib. I. v. 1129.

Ἐξ καὶ Πέντε φασι τέτους ἔσθ'· δεξιὸς μὲν Ἄρσενας, ἀριστερὸς δὲ τὰς Θηλείας. Sex & quinque aiunt hos esse, propitios quidem Mares, sinistras vero Fæminas. Schol. in loc. The Scholiast here confounds the Priests with the Gods; but distinguishes the Sexes; by Ἐξ καὶ Πέντε he seems to mean six Females and Five Males, Jupiter making the Twelfth. Unless he confounded the Dactyli with the Titans of Crete, who according to Diodorus were Six Males and Five Females. Diod. Lib. V.

TWELVE. This I shall prove to be the true number; and to prepare the reader for it, shall only mention here the number of the SALII instituted by Numa, who, as we shall shew, were of the Cabiric order. ΣΑΛΙΟΙ ὡς αὐτοῖς ὁ Νομᾶς

40 *Of the First Inhabitants, Language,*

I believe the compleat number will be found to be Twelve, including Jupiter their chief.

Dii Consentes the same as Cabiri. The religion of Rome was derived from the Sabines and Etruscans, who were Colonies of the Pelasgians; and

therefore the Roman rites may serve as a comment to explain the dark mysteries of the Greeks. The Romans had an old order of deities, whose names religion forbade them to divulge, no less than the Greeks; they were called (1) *DII CONSI*, or *CONSENTES*, a sort of Tutelary Gods, who presided not only over the state, but over each particular family; when they were called (2) *LARES* and *PENATES*. The *CONSENTES* are stiled *Jovis Consilarii*, *Senatores Deorum*, *Jovis Collegæ*, *Penates Tonantis ipsius*; and from that circumstance of concealing their proper names, I think, could be no other than the Samothracian Gods *CABIRI*, or *Jupiter's Allies*.

Νομῶς ἀπέδειξεν, ἐκ τῆ Πατρικίαν ΔΩΔΕΚΑ τὸς εὐσεβεστάτους ἀπλεξάμενος ΝΕΟΤΣ. Dion. Halic. Ant. Rom. Lib. II. p. 129.

And now the reader, I believe, will agree with me; that the several authors of these different accounts would have come off much better, if they had frankly owned their ignorance; or at least excused it, as others have done, under the sanction, and ineffability, of the mysteries. Οἵτινες δὲ ἔσιν οἱ Κάβειροι, καὶ ὅποιά εἰν αὐτοῖς καὶ Διμυτεῖ τὰ δράγματα, σιωπῶν ἀγνοῖν ὑπὲρ αὐτῶν συγγράμην ἔδει ἀνδρῶν φιλικῶν ἔγω μοι. Pausan. Boeotic. p. 578. Ed. Sylb.

(1) Their gilt statues were remaining in the Forum at the time when Varro wrote: *Et quoniam, ut aiunt, Dei facientes adjuvant, invocabo eos: nec, ut Homerus & Ennius, Musas, sed Duodecim DEOS CONSENTIS; Neque tamen eos urbanos, quorum imagines ad forum auratae stant, Sex mares & feminae totidem.* Varro de Re Rustica. Lib. I. c. 1.

(2) *Curetes Græce sunt appellati, alii Corybantes dicuntur, bi autem LARES appellantur.* Hygin. Fab. 139. *Cassius Hemina dicit Samothraces Deos, eosdemque Romanorum PENATES, dici Θεὸς μεγάλους, Θεὸς ἡγεῖς, Θεὸς δυνάστες.* Macrobi. Saturn. Lib. 3. c. 4. *Apud Tuscos Cabiros esse Deos Penates.* Servius in Æn. Lib. II. v. 325.

This

Religion, Learning & Letters of Europe. 41

*Penates, Consentes,
and Cabiri, all
the same Gods.*

This being a matter that is left undetermined by the ancients, nor was ever thoroughly discussed by the moderns; the reader must excuse me, if I am more than usually prolix upon this article. I shall first observe that the name, and situation of the (1) island, in which the Pelasgians founded the Cabiric rites, shew that the Pelasgians were seafaring Thracians: and the Thracians at first were no more than Scythians. The reign of Jasion in Samothrace was a most remarkable Epoch, in the history of the Cabiric rites. He is said to be, "The first who initiated strangers;" which denotes, that the mysteries in his time began to be communicated to other nations; as appears by Cadmus's setting them up in Bœotia. And Jasion probably reaped great advantage by this kind of traffick. The *Lares* and *Penates* were the gods of Troy that Æneas brought with him into Italy: but then we are to remember that Dardanus the founder of Troy, was brother of Jasion, and without doubt conveyed the Samothracian mysteries to Phrygia; as the Pelasgic Greeks did to Italy. The Roman religion was established by Numa a Sabine, who perhaps had never heard of Æneas; and yet his gods might be the same with the Trojan, the thing being so easily accounted for. *Lares* and *Penates* seem to be Phrygian names answering to the word CABIRI: for it is (2) absurd to give them a Latin

(1) *Tbreiciamque Samon quæ nunc Samothracia fertur.* Æn.VII. v. 208.

(2) LAR is an Etruscan word signifying *Prince*, and in the plural may be applicable to the Gods; but I think can have no place here, because its oblique cases are *Lartis, Lartem* &c. PENATES has various derivations; the reader may choose which he likes best; but I believe would be as well pleased with none at all. *Nec longe absunt ab hac vi Dii Penates: a Penu ducto nomine;*

42 *Of the First Inhabitants, Language,*

original. (1) Nigidius Figulus very properly put the question, "Whether Apollo and Neptune, who built the walls of Troy, were not the *Penates* brought into Italy by Æneas?" But Varro, the most learned of the Romans, without particularizing their names, came much nearer to the mark; when he affirmed, that (2) "Dardanus carried the gods *Penates* from Samothrace to Troy, and Æneas brought them from Troy to Italy." Varro, I am persuaded, (3) knew the whole secret, but durst not dis-

nomine; (est enim omne quo vescuntur homines Penu) sive ab eo quod Penitus insident; ex quo etiam Penetrales a poetis vocantur. Cicero De Nat. Deor. Lib. 2. c. 27. Qui diligentius eruant veritatem Penates esse dixerunt, per quos Penitus spiramus. Macrobi. Saturn. Lib. 3. c. 4. Penates, quod penes nos nati. Aul. Gellius & Macrobius.

(1) *Nigidius enim de Diis libro nono decimo requirit, num Dii Penates sint Trojanorum Apollo & Neptunus, qui muros iis fecisse dicuntur; & num eos in Italiam Æneas advexerit. Cornelius quoque Labeo de Diis Penatibus eadem existimat. Macrobi. Sat. Lib. 3. c. 4.*

(2) *Varro Humanarum secundo Dardanum refert Deos Penates ex Samothrace in Phrygiam, & Æneam ex Troja in Italiam detulisse. Qui sint autem Dii Penates in libro quidem memorato Varro non exprimit. Macrobi. ibid.*

(3) I am confirmed in my suspicion by a passage in his Fourth book *De Ling. Lat.* where he speaks of the Great Gods, like one of the initiated, who endeavoured to evade the question. *Principes dei Cælum & Terra: hi dei iidem qui in Ægypto Serapis & Isis, (& s t Harpocrates digito significat) qui sunt Taautes & Astarte apud Phœnicas, ut idem principes in Latio Saturnus & Ops. Terra enim & Cælum, ut Samothracum initia docent, sunt Dei Magni, & hi quos dixi multis nominibus. Nam neque quas Ambracia ante portas statuit duas virileis species abeneas, Dei Magni; neque ut vulgus putat, hi Samothraces Dii, qui Castor & Pollux: sed hi Mas & Fœmina, & hi quos augurum libri scriptos habent sic; DIVI POTES: & sunt pro illis qui in Samothrace Θεοὶ Δυνάτοί. Hæc duo Cælum & Terra: quod anima & corpus, humidum & frigidum. Any one must see, that Harpocrates is here introduced very impertinently. Scaliger by adding one word, omitting another, and transposing a third, has made it verse; but I think has mistook the purport of the sentence.*

Sanctus Serapis

Isis & Harpocrates, digito qui significat s t.

He imagined that it was a quotation from some old poet, perhaps Lucilius, who was speaking of the Egyptian Gods: but this does not excuse the incongruity.

close it. As he was well versed in Etruscan learning, he could not but see, that the *Consentes*, *Penates*, and *Cabiri*, were all the same gods. The following passage in Arnobius will perhaps shew as much. (1) *Varro, qui sunt introrsus in intimis penetralibus cœli, Deos esse censet quos loquimur, [i. e. Penates] nec eorum numerum nec nomina sciri. Hos CONSENTES & COMPLICES Etrusci aiunt & nominant, quod una oriuntur & occidunt una: SEX MARES ET TOTIDEM FOEMINAS, nominibus ignotis, (2) & miserationis parcissimæ: sed eos summi JOVIS CONSILIARIOS, ac principes existimari.*

The Twelve Great Gods were the Cabiri.

Martianus Capella in his *Marriage of Philology and Mercury*, a romance that seems to be copied from Cadmus's wedding, the gods and goddesses being invited to it; says, (3) *Mox Jovis scribæ præcipitur, pro suo ordine, & ratis modis, cœlicolas advocare, præcipueque SENATORES DEORUM, qui PENATES ferebantur TONANTIS ipsius. Quorum nomina quoniam publicari*

congruity. Varro seems to me to have had another reason, and more to his purpose. As that after he had mentioned Serapis and Isis, *Harpocrates enjoined him silence: He was permitted to say no more.* And in truth he had said too much already; if *Coelus* and *Terra*, or *Serapis* and *Isis*, were the only gods meant in the Samothracian mysteries.

(1) Arnobius *Adversus Gentes*. Lib. 3.

(2) In reading this passage of Arnobius, I stuck at the words, *Et miserationis parcissimæ*; and upon further enquiry found that Canterus, and later editors, only bore with them, because they stood in the first edition, printed at Rome 1543; which yet, as all acknowledge, was published from a very faulty manuscript. The Basil edition 1546 by Sigismund Gelenius, has *Et iis nationis barbarissimæ*; which in my judgment, is a much better reading than the former; and a strong confirmation of my opinion, That the first Gods were Scythians.

(3) *De Nupt. Philolog. & Mercur.* Lib. I.

G

secretum

44 *Of the First Inhabitants, Language,*

secretum cœlestis non pertulit; ex eo quod omnia pariter re-promittunt, nomen ex CONSENTIONE perfecit. The mysteries, as Martianus here tells us, would not suffer the names to be made publick; and yet he has revealed them himself just after, without knowing it. He was ignorant that Euhemerus the Messenian, who wrote the history of the Gods, paid no regard to the prohibition; and that (1) Ennius the poet translated Euhemerus's work into Latin. *Tunc etiam ut inter alios POTISSIMI rogarentur IPSIUS COLLEGE JOVIS, qui bissesti cum eodem Tonante numerantur, quosque distichon complectitur Ennianum:*

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Neptunus, Jovi, Mercurius, Vulcanus, Apollo.*

These are the Twelve Confederate Gods; the PENATES of Jupiter; the DII MAGNI, or MAJORUM GENTIUM, of the Romans; the ΔΩΔΕΚΑ ΘΕΟΙ ΜΕΓΑΛΟΙ of the Greeks and Egyptians; and who sees not that they are the COMPLICES, or CONSENTES, *Sex Mares & Totidem Fœminæ*, of the Etruscans? Nor let it seem strange, that the number of Females should be equal to that of the Males; women at that time of day being of as much (2) importance in war, as the men. It is easy to perceive that all this confusion arose from the primitive custom of concealing the

(1) *Qua ratio maxime tractata ab Euhemero est: quem noster & interpretatus, & secutus est, præter cæteros, Ennius.* Cicero De Nat. Deor. Lib. I. c. 42.

(2) *Μάχῃ δ' ἀμείψαντο ἕναον
Πάρις, Θυρίαι τε καὶ Ἀργεὺς ἥματα νείρον,
Τριτύς τε Διὶ καὶ ὅσῃ Κρόνῳ ἔξοχον.* Hesiod. Theog. v. 666.

The *Dii Majores* of the Romans were all alike military allies of Jupiter; as in those lines of Plautus.

*Duodecim Deis plusquam in cælo est Deorum immortalium,
Mibi nunc auxilio adjuutores sunt, & mecum Militant.* Plaut. Epidic.
names

names of the Gods. So long as there were no other mysteries besides the Cabiric, the names were of course kept secret, except among the priests. But when in later times, the Gods had their peculiar rites allotted to them; it was proper to proclaim those rites under the respective names of each God. Thus by degrees the names of all the CABIRI were separately made publick; but still in their general capacity of Jupiter's Confederates, they remained inviolably secret, as long as the Cabiric Mysteries lasted. And when they were thus separately published, a particular regard was paid to them: they were not put upon the common level with the rest; but had a superiour degree allowed them, and were called the *Great Gods*. (1) Virgil indeed, according to the vulgar notion of his time, makes a distinction between *Penates* and *Dii Magni*; but Varro affirmed that they were both the same.

The High Priest and Ministers of the Cabiri.

The Superintendant of the Cabiric mysteries was called (2) COES, the same with the Hebrew COHEN or *High Priest*; the inferiour ministers went by different names in different countries; Corybantes in Samothrace, and Lemnus; Idæi Daëtyli in Phrygia; Curetes in Crete; Telchines at Rhodes; and Salii at Rome. They are frequently (3) confounded with

(1) *Cum Sociis, Natoque, Penatibus, & Magnis Dis.* Æn. 3. v. 12.
Varro Unum esse dicit Penates & Magnos Deos. Servius in locum.

(2) ΚΟΙΗΣ ἱερὸς Καεῖρον — οἱ δὲ ΚΟΗΣ. Hesychius.

(3) Τούτων δ' ὅτι ἐν τοῖς λόγοις τούτοις περιλαμβάνεται, ὅτι μὲν τὰς αὐτὰς τοῖς ΚΟΡΥΒΑΙ τοῖς ΚΟΡΥΒΑΝΤΑΣ καὶ ΚΑΒΕΙΡΟΥΣ καὶ ΙΔΑΙΟΥΣ ΔΑΚΤΥΛΟΥΣ καὶ ΤΕΛΧΙΝΑΣ ἀποφανόμενον· ὅτι δὲ συγγενεῖς ἀλλήλων, καὶ μικροῦς πρὸς αὐτῶν πρὸς ἀλλήλους ἀφοροῦς ἀφασολόμενον. Strabo Lib. X. p. 466.

46 Of the First Inhabitants, Language,

the gods; for the Priests are often called Cabiri, and the gods Curetes, Corybantes, Daëtyli &c.

Vulcan and the Cyclopes authors of the Mysteries. Vulcan, who is represented by

(1) Homer as a peacemaker in the private quarrels of the Gods, has the singular honour of being called (2) CABIRUS, and (3) *The father of the Cabiri*. This I think is to be understood of his being the oldest person concerned in, and perhaps the chief promoter of, the confederacy; for all the rest appear to be (4) young deities. In later ages he seems to have engrossed to himself the sole privilege of the rites: if the CABIRIA, mentioned on some Greek (5) coins of the emperors, were the remains of the

(1) *Iliad* A. v. 571.

(2) Πρῶτα μὲν ἐκ Λήμνου πνευγλώχοντος ἐείπης
Φήμη ἀειδέεσσαν Σάμης παρὰ μύσσει πολέῃ,
Υἱὸς Ἡφαίστου δὴα δῶρξ' ἑ Καβείρου,
Οὔνομα μυστῆς ἔχοντας ὁμόημον' ἐς πάρος ἄμφω
Οὐρανίῳ χαλκῇ τέλει Θρηῖατα ΚΑΒΕΙΡΩ.

* Ἄλλον, Εὐρυμέδων τε δαήμονος ἐχαρῶνος. Nonn. *Dionys. Lib. XIV. v. 17.*

(3) * Ἐστ' ὃ καὶ πάντα ὁμοῖά τ' Ἡφαίστου — Τέτις σφῆας παῖδας λέγουσι εἶναι. Herodot. *Lib. 3. §. 37.*

(4) For this reason they were called Curetes. * Ὡς οἱ Κυρήτες, ἦτοι διὰ τὸ ΝΕΟΙ καὶ ΚΟΡΟΙ ὄντες, ἃ ἀπὸ τοῦ Κυρετοφῶν τ' Δία, λέγει γὰρ ἀμφοτέρων, ταύτης ἐξέωσθη τ' προσθηγείας. Strabo *Lib. X. p. 468.*

(5) These CABIRIA were celebrated at Theffalonica in Macedonia; and by the symbols of the Hammer and Anvil, which appear on the coins, are thought to be games performed in honour of Vulcan, or the Cyclopes.

ΘΕΣΣΑΛΟΝΙΚΗ ΚΑΒΕΙΡΟΣ. Cabirus cum malleo.

ΘΕΣΣΑΛΟΝΙΚΕΩΝ. Cabirus in templo, d. incudem, f. malleum. *Julie Domne.*

ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΝΕΩΚΟΡΩΝ. Cabirus in templo. *Gordian. P.*

ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΝΕΩΚΟΡΩΝ ΚΑΒΕΙΡΙΑ. Cabirus gestans malleum. *Philippi Sen.*

ΘΕΣΣΑΛΟΝΙΚΕΩΝ. Cabirus in templo d. malleum. *Maximin.*

Vide Pet. Seguini *Select. Num. Paris. 1684. p. 16.* Vaillant *Num. Græc. Imper. Harduin de Num. Urb. & Pop. &c.*

ancient

ancient Cabiric mysteries. His sons or subjects, the Cyclopes, made the (1) Altar on which the gods were sworn, forged arms for the other gods, and thunder for Jupiter; which implies that they were very instrumental in setting him on the throne. From hence too I conclude that the Cyclopes were the first institutors of the Cabiric rites; for the Idæi Daëtyli, Curetes, Corybantes, Telchines, who are said to be the first (2) artificers in metals, and the first (3) makers of the Images of the Gods, seem to be the true descendants of the Cyclopes.

The Salii Cabiric priests. The SALII are never confounded with the Gods; and upon other accounts may seem to be different from the rest; but came from the same original with the Corybantes and Curetes, as the most judicious Roman (4) historian long since observed. They were appointed by Numa keepers of the *Ancilia*, or sacred shields, and called priests of Mars; but in Tuscany and other parts of Italy,

(1) *ARA. In hac primum Di existimantur sacra & conjurationem fecisse, cum Titanas oppugnare conarentur: eam autem Cyclopes fecisse.* Jul. Hyginus Poet. Astron. Lib. 2. See likewise the Scholiast on Aratus, as before quoted. Κύκλωπες τούτοι Διὶ μὲν διδάσαι βροντῆν καὶ κεραυνόν, Πλάτωνι δὲ κνώβην, Ποσειδῶνι δὲ τείσαν. Οἱ δὲ τούτοις ἐπιδιδόντες κατέτασαν Τιτάνων. Apollod. Lib. I. c. 2.

(2) [Τελχῆτας] πρῶτοι δὲ ἐργασάμενοι Σιδερον τε καὶ Χαλκόν. Strab. Lib. XIV. p. 654.

(3) Ἀγάλματα τε τῶν θεῶν πρῶτοι οἱ Τελχῆται κατασκευάσαι λέγονται. Diodor. Lib. V.

(4) Οἷας λέγονται φέρειν αἱ τὰ Κρήτων παρ' Ἑλλήσι δῆμιοντες ἱερεῖς καὶ εἰσιν οἱ ΣΑΛΙΟΙ καὶ γὰρ τὴν ἐμὴν γνώσιν Ἑλληνικῶν μεθερμηνεύοντες ὀνόματι ΚΟΥΡΗΤΕΣ, ἡμῶν δὲ τὴν ἰλικίας ὥπως ὀνομασμένων πρῶτοι ΚΟΥΡΟΥΣ· ἡμῶν δὲ τὴν ῥωμαίων δὲ τὴν συντόνιν κινήσαν. Dionys. Halic. Ant. Rom. Lib. II. p. 129, 130. Χορείαν δὲ καὶ κίνησιν ἐνόησαν, καὶ τὴν ἐν ταῖς ἀσπίσι λανθάνουσαν ἡμῶν τῶν ἐν χειρὶ δῶν ἔχον, οἱ δὲ τοῖς ἀρχαίοις τεκμηνεῖσθαι λέγουσι, ΚΟΥΡΗΤΕΣ ἦσαν οἱ πρῶτοι κατασκευάσμενοι. Ibid. *Samothracæ borum Penatium antistites SUOS vocabant, qui postea a Romanis SALII appellati sunt.* Serv. ad Æn. II. v. 325.

were

48 *Of the First Inhabitants, Language,*

were the priests of the Consentes. The Sabines were descendants of the Laconian Pelasgi: Numa came from Cures the chief town in the Sabine country, whose name carries with it some intimation of the Cabiric rites; and from this place without question the Salii came, and were there called Curetes, as in Greece. But when Numa translated that order to Rome, he had the address to dedicate them to Mars the patron god of the Romans; in return for their calling themselves Curetes, or Quirites. The word SALII is purely Latin, and given them upon account of their dancing; but the Romans notwithstanding preserved some obscure notion of their descent from the Cabiri: either by means of (1) Dardanus who carried the rites to Troy, from whence their Gods and Penates came; or from one (2) Salius a Samothracian, who taught them the dance. I must add that the Salii at Rome seem to have preserved the original songs, used in the Cabiric rites at Samothrace; composed in the old Pelasgic dialect, and which religion forbade them to alter. These songs in the Augustan age, were no more understood by the (3) Romans, than they were by the (4) Greeks in Samothrace.

(1) *Alii dicunt SALIUM quendam Arcadem fuisse, qui Trojanis junctus bene laudum in sacris instituerit; nonnulli tamen hos a Dardano institutos volunt, qui Samothracibus Diis sacra persolverent.* Servius ad *Æn.* VIII. v. 285.

(2) ΣΑΛΙΟΙ ἐλάδουσι, ὅχ' ὡς τότε μυθολογῶσι, διὰ ΣΑΜΟΘΡΑΚΟΣ ἀνδρὸς, ἢ Μαρτυρίου, ὅντινα ΣΑΛΙΟΥ, τὸν ἰστέον ἐκδιέξαμεν ὄρχησθ' ἀλλὰ μᾶλλον διὰ τ' ἱερῶτατος ἀλπίου. Plutarch in Numa.

(3) *Saliorum carmina, vis sacerdotibus suis satis intellecta, mutari vetat religio, et consecratis utendum est.* Quintilian. Lib. I. c. 11. *Prisca lingua est, quo vetustissimi Italici sub Jano et Saturno sunt usi, incondita, ut se habeant carmina Saliorum.* Isidor. Orig. Lib. IX. c. 1.

(4) Εὐχόμενοι δὲ περὶ τῶν ἰδίᾳ διαλέκτῳ αἱ αὐτοῦχθοντες, [Σαμοθράκιος] ὡς πολλὰ ἐν τ' ἀσέως μίχῃ τ' καὶ τῶν προτέρων. Diodor. Lib. V.

In

*The Cabiric mysteries
allude to the history
of Jupiter.*

In all ancient customs we are to expect something analogous to the facts upon which they were founded: and this is often minutely explained by ancient authors. The Cabiric mysteries were performed with such secrecy, that little has been revealed concerning them; but what is known will bear an allusion to the true history of Jupiter, without the necessity of straining it to allegory. The first article of the rites enjoined the votaries to conceal the names of the Gods; and this, in a religious view, perhaps may only prove their great (1) antiquity. Idolatry was then in its infancy; men before that time knew but one god; unless it may be thought, that they worshipped the Sun, Moon, and Stars. It was unlawful to make any representation, or even to pronounce the name, of god: precepts which the Jews religiously observe to this day. But if we take it in a political sense, it may allude to the secrecy with which the alliance of the Gods was concerted: and the rites were performed in the night, perhaps to denote that the victory was gained by some stratagem, or surprize. Those who were initiated into the mysteries were generally

(1) Herodotus Book II. §. 52. says, "The Pelasgians at first sacrificed, "and invoked the Gods in general, without calling them by their names;" which plainly points to the institution of the Cabiric rites. But what he adds, "That the Egyptians first invoked the Gods by name, and that the "Greeks received those names from them;" seems to be a fiction of the Egyptian priests. The worship of dead men, at first could not but be shocking to human reason; which was probably the true cause of concealing the names: but when it became less reserved, and more familiar with all nations; then they began to distinguish the Gods, and made no scruple, either of calling them by their names, or of increasing their number. And I think the Greeks and Scythians might as well set the example as the Egyptians.

(1) youths.

50 *Of the First Inhabitants, Language,*

(1) youths. The person initiated was placed on a (2) throne, the priests dancing round him; which has all the appearance of proclaiming the young Jupiter king. The priests too were young persons, and (3) equal in number to the gods. It was the office, or privilege, of the high priest to (4) absolve a criminal, who had killed even a brother; and for this the heathens are reproached by the (5) Christians. But in fighting against their nearest relations the Titans, the Gods must have been often reduced to that necessity; and an indemnity was probably provided for such accidents, when they first entered into the confederacy.

The Corybantine Dance in ar- mour.

The chief, and only, thing in these rites, that the ancients acknowledged to bear any relation to Jupiter, was the dance of the Corybantes in armour; striking upon their shields in imitation of a battle. The common reason given for this custom, is a fable too gross to be believed as a fact; and I don't remember, that it has ever been explained in an allegorical way. If we take it in conjunction with the other part of the ceremony, the enthronizing a young person; we cannot but think

(1) *Terentius Apollodorum sequitur, apud quem legitur in Insula Samothracum a certo tempore Pueros initiari more Atheniensium.* Donatus in Terentii Phorm. Act. I. Scen. 1.

(2) ΘΡΟΝΩΣΙΣ. Καταρχήν πρὸς τοὺς μυθολογικοὺς. Hesych. Παιεττον δὲ ταυτὸν ὅπερ οἱ ἐν τῇ πλατῇ τῇ Κορυβάντων, ὅταν πρὸς ΘΡΟΝΩΣΙΝ ποιώνται, πρὸς τὸν δὲ αὖ μέλλουσι τελεῖν καὶ ἐκείνους ΧΟΡΕΙΑ πρὸς ἐστὶ καὶ παιδεία. Plato in Euthydemo.

(3) This I think appears from the number of the Salii, mentioned by Dionysius Halicarnassensis, as above.

(4) ΚΟΙΗΣ. Ἰερὸς Καλοῖραν ὃ χαλδαίων φονεῖα· οἱ δὲ ΚΟΗΣ. Hesychius.

(5) *Oblivioni etiam Corybantia Sacra donentur, in quibus sanctum illud mysterium traditur; Frater trucidatus a Fratribus.* Arnobius Adver. Gentes. Lib. V.

that

Religion, Learning & Letters of Europe. 51

that it alludes to a fact, something later than the mere infancy of that God. The dance in armour was a most ancient (1) custom with those who had gained a victory; and this of the Gods is the first, whereof we find any (2) footsteps in history. The Bacchanalian rites, in memory of Bacchus's victories, were formed upon this plan; and from hence came the famous (3) Pyrrhic dance, so celebrated by Greeks and Romans, nor yet entirely effaced by time; traces of it still remaining in (4) several parts of Europe.

(1) *Saltabant autem ritu veteri armati post victoriam Tiburtinorum de Volscis.* Servius ad *Æneid.* Lib. VIII. v. 285.

(2) Epicharmus ascribed the origin of the Dance to Minerva: ο ὃς Ἐπίχαρμος πῶς Ἀθηνᾶν φησὶ τοῖς Διοσκύροις ἐν ὅπλοις ἑβμον ἐπαυλῆσαι. Schol. in Pindari Pyth. Od. 2. and Dionysius Halic. says that she probably first performed it upon the defeat of the Titans. Ἑλληνικὸν δ' ἄρα καὶ τὸτο ἦν ἐν τοῖς πᾶσι παλαιῶν ὑπαγόμενα, ἐν ὅπλοις Ὀρχοῖς, ἢ χαλκιδὴν Πυρεῖχιν, εἴτε Ἀθηνᾶς ἀρχαίας ἐπὶ Τυτάνων ἀφανισμῷ χοροῦσα, καὶ ὀρχεῖσθαι σὺν ὅπλοις τὰ πνίκια ὑπὸ χάραξ ἀρχαῖος· εἴτε παλαιάτατον ἐπὶ Κυρήτων κραταήσοι μύθων. Lib. VII. Vide Meursii Panathenæa.

(3) ΠΥΡΡΙΧΗ. Εἶδος ἐν ὅπλοις ὀρχήσεως. Jul. Pollux. Lib. IV. c. 13. Εὐρώπης δὲ τούτων φασὶν οἱ μὲν Κυρήτας, οἱ δὲ Πύρρον τὸν Ἀχαιῶν. Proclus in Chrestomath. The Romans called it *Troja*, and *Ludus Trojanus*.

Trojaque nunc pueri Trojanum dicitur agmen. *Æn.* V. v. 602.

Ludus ipse, quem vulgo Pyrricham appellant, TROIA vocatur. Servius in loc. Ἐπὶ χεῖρον δ' Ῥωμαῖοι μὲν πᾶσι πῦμον ὁ ΚΟΤΡΗΤΙΣΜΟΣ, ὡς ἐκ πολλῶν μὲν καὶ ἄλλων ἐχὼ συμβάλλομαι, μάλιστα δ' ἐκ τῆς περὶ τὰς πομπὰς τὰς τε ἐν Ἱπποδρόμῳ, καὶ ἐν τοῖς θιάσοις γινομένην· ἐν ἀπώτατοις γὰρ αὐταῖς ΠΡΟΣΗΒΟΙ ΚΟΤΡΟΙ χρωσίσκοις ἐνδεδυκότες ἑκατέρωθεν, κράνη τε, καὶ ξίφη, καὶ πάγλας ἔχοντες σοιχεῖν πορεύονται — εἰκόνες ὡς μοι δοκεῖ τῶ ΣΑΛΙΩΝ. Dionys. Halic. Hist. Lib. II. p. 130.

(4) *Before I came into Hungary, I observed no shadow of the Pyrrhica Saltatio, or warlike way of dancing, which the Heyducs practise in this country. They dance with naked swords in their hands, advancing, brandishing, and clashing the same; turning, winding, and depressing their bodies, with strong and active motions; singing to their measures after the manner of the Greeks.* Dr Edward Brown's *Travels into Hungary &c.* Lond. 1673. 4to. pag. 17. The common people in many parts of England still practise what they call a *Morisco* dance, in a wild manner, and as it were in armour; at proper intervals striking upon each others Staves, and winding their Horns; which seems to be a low imitation of the Corybantine rites.

H

I have

52 *Of the First Inhabitants, Language,*

The Titan War the first Æra in European history.

I have dwelt the longer on the Titan war and its effects, because it is the first known Æra in the history of Europe; and therefore essential to our enquiry into the first language and inhabitants. I do not say that the Titans were the first possessors of Europe; nor shall I take upon me to determine, whether they are to be called Atlantians, Pelasgians, Celtes, or Cimmerians. Because I confess my (1) ignorance of the particular place from whence they came: only guess that they came from the North or North Eastern countries; about, or beyond, the Caspian and Aral seas. The memory of a war, wherein almost half the world was concerned, could never be totally obliterated: nevertheless it is matter of wonder, that so many particulars relating to it have escaped the teeth of time. No regular history was then kept, more than what was preserved by bards in their songs; which were the only records of the Scythians, and of their (2) descendants. The Curetes are a generation later, and more known, than the Titans; and yet we see what

(1) The country of Uranus was Atlantis; but who can pretend to say where this country is now situated? The names of people and places, both in Europe and Asia, are continually wearing off; and when once lost in the history of Europe, can never be retrieved in Asia. Some few indeed continue to this time, as Huns, Bulgarians, Saxons, Turks and Tartars, whose first seats are still to be found in Northern Asia. But these all come within the cognisance of true history; and some thousands of years after the Titans, who go beyond it.

(2) *Celebrant carminibus antiquis, quod unum apud illos memoria est annalium genus est, Tuissonem deum terra editum.* Tacitus de Mor. Germ. Ἀνδράπων ἐξ ὧν ἁπλῶς φιλοκνηδωνοτάτος ἐστὶ τὸς Κέλταις· ἥ δ' ἀσμάτων ἢ ὑπερδύσεις ποιοῦνται τὸς ἀνδράπους τὰς ἀπιδαινίας ἐν τῷ πολέμῳ χαλῶς. Ælian. Var. Hist. Lib. 12. c. 23. *Bardi quidem fortia virorum illustrium facta, heroicis composita versibus, cum dulcibus hyæ modulis canitarunt.* Ammian. Marcellinus Lib. 15. c. 9.

difficulties

difficulties occur in their history. Vulgar tradition taught that they came from Crete, or mount Ida in Phrygia : but some affirmed, that (1) "They were a body of armed men, given by the Titans to Rhea for her guard, "and that they came from Bactriana; others said from "Colchis." This last account, tho' perhaps false in some points, favours more of truth and antiquity than the former. All that little light which glimmers thro' the dark ages of Europe, seems to come from the North or North East. The most ancient facts in Grecian history relate to the Thracians, Scythians, and Hyperboreans, or more remote Scythians. If the Pelasgians were what I take them to be; the first (2) Oracle in Greece was founded by Scythians; and the oldest civil rites, the (3) Olympic games,

(1) Οἱ δ' ἄπο Τιτάνων Ρέα δόξῃσι περσέσσι τις Κορύσαντις ἐκ τῆ Βακτρικῆς ἀφγρημένης. αἱ δ' ἐκ Χίλχων φασιν. Strabo Lib. X. p. 472.

(2) Strabo and Herodotus agree, that the Dodonean oracle was founded by the Pelasgians; by which is implied time immemorial. Therefore what the latter relates, at least a thousand years afterwards, upon the credit of the Egyptian priests, concerning the "Two Black Pigeons, or Theban Priestesses;" is a story, that others may believe if they please, but it seems to me inconsistent with the antiquity of the Oracle: which I take to be older than that of Thebes, or Ammon in Libya. This is not the only instance, wherein the historian was imposed upon by the Egyptian priests; whose vanity it was, to deduce both oracles from the Theban Jupiter. The ancient Scholiasts judged more rightly, that the Dodonean, or Pelasgic, Jupiter was an Hyperborean: the North being the country of the Great Gods.

Ζεὺς ἄνα Δωδωνῆν, Πελάσγικα, ΤΗΛΟΘΙ ΝΑΙΩΝ. Hom. Iliad. π. v. 233. EN ΧΟΡΙΩ τῇ ΤΙΠΕΡΒΟΡΕΩΝ, τῇ Δωδωνῇ πρῶτον ἐν Θιασρῶν. Etym. Mag. Didymus in locum.

(3) Pausanias says, that "Those who recorded the antiquities of the Eleans, "affirmed that Saturn was the first who reigned in heaven; and a temple "was built to him in Olympia, by that generation of men, who lived in the "Golden Age. — That Hercules one of the Idæi Dactyli, was author of the "Olympic Games, and appointed a crown of Wild Olive to be the reward of "the victors; which Tree he brought with him into Greece from the Hyperboreans, a people who lived beyond the North wind." Ες δὲ τὸ ἄλωνα τὸν

54 *Of the First Inhabitants, Language,*

were instituted by Hyperboreans: as, I think, may be inferred from Pausanias.

The difficulty of fixing this Æra.

I have not attempted to fix the time of the Titan war, and think it impossible to be done with any tolerable exactness, upon account of the uncertainty of pagan chronology. And further, because it is no way connected with the Eastern history, in the line of Sem, given us by Moses; wherein alone the true order of time is observed, and even there it is not entirely settled. The most ancient Scythian history, to which this properly belongs, is all lost: as is that of the Hyrcanians, Margians, Bactrians, with their king Zoroaster; which last would probably have afforded us some assistance. The Chinese annals go no farther than the affairs of their own people and country. And it is in vain to look for any truth or certainty in the Phenician and Egyptian tales; which come to us at second hand, broken, and unauthorized. The Phenician history would seem to give some little account of the Titans and Cabiri, tho' the (1) author, who-

Ολύμπιον, λέγουσι Ἡλίων οἱ τὰ ἀρχαῖστα μυθολογῶντες, Κρόνον τὴν ἐν ὑπερῷ ἔχει βασιλείαν πρῶτον, ἢ ἐν Ολύμπῳ πικρὴν δὲ Κρόνον γὰρ ὑπὸ τῷ τότε ἀνθρώπων, οἱ ὀνομάζοντο Χρυσὸν Γένος. — Ἡρακλῆς οὐκ ἀφ' ἑσθλῆς ἰδίας δόξα τὸν τε ἀγῶνα ἀφαιρῶναι πρῶτον, καὶ Ολύμπῳ ὀνομαδίᾳ. — Καὶ τὸ Νικηφόρον ἐξ αὐτῶν κλάδων στεφανώσαι Κρόνον — κομιδύσαι δ' ἐν τῷ Τυφάρων γὰρ τὸ Κρόνον φασιν ὑπὸ τῷ Ἡρακλῆς ἐς Βαλλῶας εἶναι δὲ ἀνθρώπους οἱ ὑπὲρ τὴν ἀρμεν οἰκῶσι τὸ βορέαν. Pausan. Eliac. Lib.V. pag.299. If Hercules brought this tree from the Hyperboreans, I think he must be an Hyperborean himself: for to send Southern Heroes upon such expeditions so far Northward, is to oppose the current of history, and to reverse the order of nature.

(1) The Phenician History, under the name of Sanchoniathon, is preserved by Eusebius Præp. Evang. Lib. I. c. 10. from Philo Byblius, who translated it into Greek; or as some think, forged it himself. See Mr Dodwell's Letter concerning Sanchoniathon. Lond. 1691. The book has something of the air of antiquity, and may contain very old traditions concerning the formation, and first ages, of the world; some agreeable, others repugnant, to sacred

ever he was, scarce knew what the words meant; and seems only to have learnt them from the Greeks.

The author's opinion. Notwithstanding then time has made such havock in the history of our Western world; it appears to me, that Uranus, Saturn, and Jupiter, were powerful princes; sovereigns over a vast empire, comprehending all Europe, and great part of Asia: That this empire was superior to any other in time; and existed long before those petty kingdoms in Greece, that boasted of the greatest antiquity: That the Titans were masters of all the knowledge derived from the sons of Noah: That they had the same religion with the people of the East; that is, either worshipped one god; or if more, the Sun, Moon, and Stars: That their descendants in the West, were the first who set up the grosser idolatry, of paying divine honours to their progenitors. And therefore I am of opinion, that the Titan war could not be later than the age of Serug Abraham's ancestor, where S. Epiphanius closes the Scythian period.

The Cabiri were the first Heathen Gods. If we fix our footing here, perhaps we may take a clearer view of the succeeding fabulous ages of the Greeks. It is certain that the Cabiric rites were the (1) first religion of their country. That the mysteries of Magna

sacred writ. But the whole, as it is dressed up by the editor Philo, and vouched for by Porphyry, is attended with so many suspicious circumstances, that I cannot see how men of learning can take it for any thing more than an imposture. The greatest truth declared in it, seems to be that of the heathen Gods being once inhabitants of the earth; which was no more than the sentiments of the wiser Greeks, who understood the origin of their religion.

(1) Τῶν μὲν τελευτῶν παρὰ τοὺς μαγιστὰς ἱερεῖς
 Ἀδανατοὶ Κυρήνης. Orph. Hymn. in Curetas.

56 *Of the First Inhabitants, Language,*

Mater, Ceres, Bacchus, &c. were only branches that sprung from the Cabiric; and are therefore sometimes confounded with them. That Pan, Bacchus, Silenus, Sylvanus, Pluto, and others, by some reckoned among the older deities, must be posterior to the Twelve Great Gods. That Hercules was not in the first grand alliance of the Gods, tho' he is reported to have fought on their side; and is therefore to be accounted a later deity. And now the reader may consider at his leisure, whether (1) Vulcan, the most ancient deity of Egypt, was not originally a Grecian god; and (2) Hercules, the oldest Tyrian god, a Scythian. Whether it is more probable, that Cybele, the great goddess of the Sidonians, came from Egypt, rather than Greece or Phrygia. And in short, whether the boasted antiquities of Phenicia and Egypt, are not fragments of the true history of Moses, blended with the older fables of the Greeks.

Science in Europe began with the Titans.

The Titan language then, call it Cimmerian, Celtic, Pelasgic, or by any other name, is to be considered, as the vehicle of the first knowledge that dawned in Europe. The progression of ancient science, a subject of the most entertaining nature to the human mind, is frequently touched upon by some of the finest pens, both ancient and modern. And yet, of those who have pursued it thro' the dark ages, few, I think, have hit upon the right track; and most have taken, what seems to me to be the last stage of it, for the very beginning. If learn-

(1) The stately temple of Vulcan at Memphis, was built by the first mortal king of Egypt, MIN OR MENES. See Herodotus Book II. c. 4, 99.

(2) Herodotus Ibid. c. 44.

ed men without prejudice, and without paying too great a deference to precarious authorities, would only attend to a natural induction of particulars; I believe that instead of (1) deriving all religion and learning from Egypt, they might trace it back from thence to the Phenicians, Carians, Phrygians, Getes, and Thracians, and so to the Ægean isles, which were the seats of the first civilizers of mankind; and these were Scythians, or, if you choose rather to call them, Scytho-Grecians.

The Egyptians not the first authors of Science.

The Egyptians justly challenged to themselves very great antiquity, the sacred writings confirm their title to it; nevertheless they yielded the superiority in this respect to the Scythians according to (2) Justin, and to the Phrygians according to (3) Herodotus; which two accounts are not irreconcilable. They pretended to no science till the time of Thoth, or Hermes Trismegistus; who does not appear to have been a native of Egypt, and, if we may believe Sanchoniathon's history, came no further off than from Phenicia; but I rather suspect, that he was a (4) Scythian. We have no other

(1) This is one of the faults, with which Plutarch charges Herodotus. Τα αὐτὰ καὶ περὶ Πανὸς ἔφηκε, ὅτι Αἰγυπτίων ἀλαζονείας καὶ μυθολογίας τὰ σεμνότευτα, καὶ ἀγροτεῖα τῶν Ἑλλήνων ἱερῶν ἀνατίπτει. De Malign. Herodoti.

(2) Hist. Lib. II.

(3) Hist. Lib. II.

(4) It is almost needless to repeat, that the Phenicians and Egyptians had their Gods in common with the Europeans: and from whence the latter received them, I am at no loss to account. Their powers and offices were the same, tho' the names were differently expressed. This of Mercury, or Thoth, has met with somewhat better fortune than the rest. He was called Thooth by the Egyptians, by Plato and Tully Theuth, by Sanchoniathon Taautus. Ἀπὸ Μισυρ Τάαυτος, ὃς εἶπε πρὸς τὴν Στοιχείαν γραμμῇ, ἐν Αἰγύπτῳ ᾧ Θωὸς, Ἀλεξανδρείῃς δὲ Θωὸς, Ἑλλήνους δὲ Εὐκλείῳ ἐκτέλειται. Philo Bybl. apud Euseb. Præp. Evang. The

58 *Of the First Inhabitants, Language,*

certainly of the time when Thoth lived, than what is collected from the book fathered upon him, (1) which calls "Uranus and Saturn his ancestors;" and from them I suppose he derived his science. This is antiquity sufficient; and from this beginning the Egyptians became famous in following ages, and in their turn, were possessed of all the learning then in being. Their noble publick monuments evince their skill in the mechanical arts, and their excellent laws prove them to have been well versed in civil polity. When a country had got the name for these elegancies, it must attract a great resort of foreigners, who had any thirst after knowledge, or even common curiosity: and such were the Grecian sages and Lawgivers, who went thither for no other purpose. But, that they brought from thence any new discoveries in Physical, or Mathematical, science, it will be hard to prove; tho' it has been so often taken for granted. If the Greeks gained any thing of this kind, perhaps they kept the secret under seal of a vow, or for other reasons best known to themselves; for what they have been at liberty to reveal, gives us no ex-

The Egyptian Greeks called him ΤΩΤ, as in an inscription faultily copied by Paul Lucas, Troisième Voyage, Vol. 3. p. 36.

ΒΑΣΙΛΙΣΣΑ ΚΛΕΟΠΑΤΡΑ ΚΑΙ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ
ΘΕΟΙ ΜΕΓΑΛΟΙ ΦΙΛΟΜΗΤΟΡΕΣ
ΜΕΘΕΓΙΣ [f. ΤΙΘΕΙΣΙ] ΤΩΤ ΚΑΙ ΤΟΙΣ ΣΥΝΝΑΟΙΣ ΘΕΟΙΣ.

He appears to be no other than the *Teutates* of the Gauls and Germans, mentioned as a deity by Lucan, *Pharf. Lib. I.* and called *Mercurius Teutates* by Livy, *Hist. Lib. 26.* The word may possibly mean only a *Teacher of the Sciences*, which was the office of *Hermes*, or *Mercury*. *Deum maxime Mercurium colunt; hujus sunt plurima simulacra: Hunc omnium inventorem artium ferunt.* *Cæsar de Bello Gall. Lib. VI.*

(1) Ὁσων Οὐρανὸς καὶ Κρόνος οἱ ἡμέτεροι πατέρες ἐκτελέχουσιν. *Herm. Trismeg. POIMANΔHP. Cap. X. §. 5.*

traordinary

traordinary idea of the Egyptian learning. At the time the Greeks became so much acquainted with the Egyptians, their Theology seems to have dwindled into pageantry, and ridiculous ceremonies; and to have been little better than our modern Free-Masonry, and Judicial Astrology, a mystery known only to the initiated. When the Romans came to have to do with them, the case was much the same, or perhaps worse; for we find the Egyptian priests, as pretenders to science, sometimes (1) ridiculed by that wise people. Egypt shone with all the lustre of science under the Greeks themselves, when it was governed by the Ptolemies. Then we find more true learning in Egypt, than perhaps in all the world beside. The School of Alexandria flourished for many centuries, and tho' it has been extinct as many more, will always be remembered to the end of time.

The Golden Age. With the times and actions of the Scytho-Grecians began that part of profane history, which authors call Fabulous, or history disguised in fable. Wherein we may discern, as through a cloud, the beginning of arts the most beneficial to the human species; Legislature, Medicine, Agriculture, Navigation, Commerce, &c. for which the several authors were (2) rewarded with the title of Divinity. I need only to

(1) This happened to Chæremon a priest who accompanied the Legate Ælius Gallus from Alexandria to the upper Egypt, and professed Philosophy and Astronomy. Παρηκολούθει δὲ πρὸς τὴν Ἀλεξανδρείαν ἀγαπῶντι εἰς τὴν Αἴγυπτον Αἰλίῳ Γάλλῳ τῷ ἡγεμόνι Χαυρήμων τὸ νομα, περὶ αὐτοῦ τινὰ ἐπηγήμην· γελοῖος δὲ τοῦ λόγου, ὡς ἀλαζόνος καὶ ἰδιώτης. Strabo Lib.VII. p. 806.

(2) *Hic est vetustissimus referendi bene merentibus gratiam mos, ut tales numinibus adscribantur. Quippe & aliorum nomina Deorum, & quæ supra retuli Syderum, ex hominum nata sunt meritis.* Plin. Hist. Lib. II. c. 7.

60 *Of the First Inhabitants, Language,*

instance in the great father of these Gods; (1) "Who first
"restrained his subjects from their savage manners, and
"reduced them into communities; taught them the know-
"ledge of the milder fruits of the earth, and the way of
"storing them; with many other things useful to life; and
"being a diligent observer of the heavenly bodies, was a-
"ble to foretell events that were to happen in the world;"
and in short, was (2) perfect in all knowledge. This then
was the Golden Age, so justly celebrated by the ancients,
the age of politeness, however disfigured it may now ap-
pear to us. The Greeks indeed, to whom we owe all our
profane history, seemed to have lost their due reverence
for it, and thought themselves beholden to other nations
for their learning; but a little reflexion might have taught
them, that their country from the first ages was the seat
of arts and sciences.

*Greece the fountain of
arts and sciences.*

I affect not to be thought sin-
gular in an opinion, much less to
advance a groundless hypothesis;
and therefore shall endeavour to rest it upon two of the
greatest names for learning among the moderns, who, I
am persuaded, saw clearly enough into this matter, tho'
they have not delivered themselves so fully as might be
wished, or as a point of such consequence deserved. Sal-

(1) ΟΥΡΑΝΟΝ βασιλεύοντι καὶ τοὺς ἀνθρώπους ἀναγείλῃ οἰκῶντας συμμαχῶν εἰς πόλεις ἐδεί-
ξαι, καὶ τὸ μὴ ἀνομίας καὶ τὸ θεοδόξους βίῃ παύσαι τοὺς ὑπακύντας, εὐχόντα τὰς τῶν ἡμέρων καρ-
πῶν χρῆσιν καὶ ἐργασίας, καὶ τῶν ἄλλων χρῆσιν ἐν ὅλῳ — ὅτι δὲ ἄνθρωπον ἡρώδητον ἐπὶ μαλῶ
παρὰ τῆς γῆς, πολλὰ ἀνέλεγεν ὅτι κατὰ τὸν κόσμον πολλὰν γένεσιν. Diodor. Lib. III. p.
132.

(2) Trismegistus auctor est, qui cum diceret admodum paucos extitisse, in quibus
esset perfecta doctrina, in his Uranum, Saturnum, Mercurium, cognatos suos nomi-
navit. Lactant. de Fals. Relig. Lib. I. c. 11.

masius.

Religion, Learning & Letters of Europe. 61

masius after repeating several times, that the first inhabitants and language of Greece came from Scythia, adds (1) *Satis certum ex his colligi potest, linguam, ut gentem Hellenicam, a septentrione & Scythia originem traxisse, non a meridie. Quo posito & illud certissimo constabit Peloponnesum, cum reliqua Græcia quæ extra Isthmum, a Thessalis sive Macedonibus Græcis, populos, quibus exculta est, & urbes quibus instructa est, accepisse. INDE LITERÆ GRÆCORUM, INDE MUSÆ PIERIDES, INDE SACRORUM INITIA.* Scaliger, a little more to the purpose, says, (2) *Si enim rem AB ULTIMA ORIGINE repetamus, deprehendemus artes non solum antiquitus a Græcis inventas & perfectas fuisse; sed etiam AB ILLIS AD EAS NATIONES DERIVATAS, A QUIBUS GRÆCOS HAUSISSE VOLUNT ISTI.*

The Progress of Science. Agreeably to the natural course of things the Arts had their periods; flourished for a season in one age and country, then sunk, and rose in another. The difficulty lies in tracing them through that vast waste of time, where we have no other guide, than fabulous history. The Greeks, like unnatural children, branded their Scythian ancestors with the opprobrious names of barbarous and illiterate; and we at this distance finding nothing to the contrary, form our judgment of them from what they really were, when the arts had left them. But should we in the same manner estimate the ancient Phenician, Egyptian, and even Grecian learning, by the present inhabitants of those countries, what a mean opinion must we

(1) Salmasius de Hellenistica Pag. 400.

(2) Scaliger Præf. ad Manilii Astron.

62 *Of the First Inhabitants, Language,*

entertain of it? We learn from history their former flourishing state; and this evidence, it is true, is wanting on the part of the Scythians, or is only to be picked up from the scattered fragments of the Greek writers, and of those who copied them. They who think the stories of the fabulous age all (1) pure fiction, without any foundation in fact, seem to me, to believe too much on the one hand, or too little on the other: he who takes the middle way between both, may have a better chance to be in the right. Let me therefore suppose, with the ancient defenders of Christianity, that the heathen Gods were mortal men, and had once a real existence; and that what is related of their actions, may fairly be believed, if it comes within the verge of probability. Many of them are reported to have been the first inventors of useful arts; if that should be thought improbable, let them have at least the honour of conveying those arts to the several countries where they settled.

*The beginning of
Astronomy in
Europe.*

To traverse the whole circle of Arts would be an endless work. We need only, in order to judge of the rest, endeavour to find the beginning of the principal, and most sublime, of all the Sciences, that of the Heavenly Bodies. The Sabians or worshippers of the hea-

(1) Strabo remarks, That Homer never raised any thing new or marvellous, but out of some truth. Εκ μηδενος δε αληθους ἀνάπτεν κενὸν τερατολογίαν, ἐχ. Ομηρικόν. Lib. I. p. 20. Οἱ δὲ πικρότεροι τὴ φύσιν, καὶ πολυπράγμονες, ἀπιστοῦσι τὸ παρῶν μηδὲν γινώσκοντες. ἐμοὶ δὲ δοκεῖ ἡμεῖς πάντα τὰ λεγόμενα. ἢ γὰρ ὄνομα μόνον ἐξήμετο, λόγος δὲ πρὸς αὐτῶν ἰδέσθαι ὑπάρχειν. ἀλλὰ πρῶτον τὰ ἔργα, εἰδ' ὅπως ὁ λόγος πρὸς αὐτῶν. — Γενόμενα δὲ πᾶσι οἱ Ποιηταὶ καὶ Λογογράφοι παρέστιψαν εἰς τὸ ἀπιστότερον, καὶ θαυμασιώτερον, τὸ θαυμάζειν ἕνεκα τῶν ἀνθρώπων· ἐγὼ δὲ γινώσκω, ὅτι ἡ δύναμις τὰ τοιαῦτα ἔχει, οἷα καὶ λέγεται. Palæphat. De Incredib. in Proem.

venly

Religion, Learning & Letters of Europe. 63

venly host, are (1) generally held to be the first idolaters: and their worship could hardly subsist, without observing the positions and motions of those luminaries. Whether the Titans are to be ranked in this class, can neither be affirmed, nor denied: but from what light history affords us, the Stars seem to owe their first denominations to them. Uranus the father of the Titans is represented as an observer of the stars; and his very (2) name is enough to persuade us, that he himself, or his descendants at least, understood something of Astronomy. (3) Hyperion one of his sons is said to be the first who found out the motions of the Planets; in consequence of which discovery, it may be thought, that his son and daughter, Apollo and Diana, were honoured with the names of the two principal ones. These two deities shall be more particularly considered presently. Atlas the son of Japetus, another Titan, is called the "Supporter of the heavens," by which the (4) ancients understood his skill in this science: and his brother Prometheus is (5) acknowledged to be the founder of the Chaldean Astronomy, which perhaps is couched under the fable of his stealing fire from heaven. These are the first accounts of Astronomy to be found

(1) *Notum est, Abrahamum patrem nostrum educatum esse in fide Zabæorum, qui statuerunt nullum esse Deum præter Stellas.* Maimonides More Nevochim. Lib. III. c. 29.

(2) *Ur-En* in Celtic, is the same as *Vir Cæli*, or *Cælestis*:

(3) Ὑπερίωνα δὲ φασὶ τὸ τε Ἥλιον καὶ Σελήνην, καὶ τῶν ἄλλων ἀστέρων, ἐπὶ δὲ τὰς ὥρας, τὰς συντελειμμένας ὑπὸ τούτων, πρῶτον ἐξ ἀημελείας καὶ ἀστρονομίας χρηταιοῦσθαι, τοῖς ἄλλοις εἰς γνώσιν παραδιδύμει· καὶ ἀπὸ τούτου αὐτὸν πατέρα τούτων ἰνομαδίωσιν. *Diod. Lib. V.*

(4) *Cicero Tusc. Quæst. Lib. V.*

(5) *Hic [Prometheus] primus Astrologiam Assyriis indicavit: quam, residens in monte altissimo Caucaso, nimia curia & sollicitudine deprehenderat.* Servius in *Virg. Eclog. VI.*

among

64 *Of the First Inhabitants, Language,*

among the Greeks: but whoever duly examines the extent and activity of the human understanding, must think that it had an earlier beginning.

Came from the Titans or Scythians.

It derogates too much from the dignity of our nature, and the image of God implanted in our first parent, to suppose that men in the primitive ages were but a little above the level of brutes. There were then, and at all times, some groveling geniuses that looked no further than the earth; but the generality had more exalted views, minds fitted to enquire into the reasons and causes of things. The different magnitudes of the stars, and their distances from each other, were objects perpetually before their eyes. By this means the Planets must soon be distinguished from the Fixed Stars; and the latter by their assemblages represented to the imagination the different forms of animals, men, birds, beasts, and fishes. The arc of the heavens taught them to range these figures in their proper order, and to reduce them to some degree of exactness, by imaginary lines or circles. In this manner men might be enabled to form a System of the science, or an artificial sphere; a thing that could hardly be unknown to the Antediluvians. The revolutions of the Sun and Moon taught them to (1) measure time by days, months,

(1) In the days of Noah, they must have proceeded very far in this sort of computation; if the year then consisted of 365 days, as a modern author thinks he has proved from the Mosaic account of the Deluge. Vid. Luc. Cuperus Paratitla Chronol. & Hist. Sacr. Amst. 1721. pag. 34. Whether the author has proved his point, or not; I believe the best chronologers are of opinion, that this was the known length of the year long before the time of Moses: nor can I ascribe the invention to the Egyptians, because the Chinese accounts place it 2338 years before our Saviour's Nativity. See Jackson's Chronol. Antiquities. Vol. 2. pag. 66.

and

Religion, Learning & Letters of Europe. 65

and years. Observations and Calculations followed of course; rude and imperfect, we may well imagine, and void of that accuracy which distinguishes the modern Astronomy. A long series of years was necessary to bring the science to some perfection, but improvements were continually making; and some nations, as the Chaldeans and Egyptians, by dint of application made themselves famous in antiquity, for their skill in this way: but it detracts nothing from their merit, to say that they received the first rudiments from the Scythians. Arguments drawn from the (1) advantages of their countries, prove not that they were the first inventours of the art: the high mountains, and long nights, of the Scythians were as proper helps for promoting the study, as the wide plains of Egypt, or Chaldea. After all, I cannot but think that the great fame, which the Chaldeans and Egyptians acquired upon this account, was chiefly owing to their making a mystery of Astronomy, by ascribing supernatural virtues and influences to the Stars: a science, of which they pretended to be great masters, nor shall I deny that they were the first authors. This trifling art grew into vogue with the later Greeks and Romans, and from them spread itself thro' the several countries of Europe; but is now exploded by the learned, and retains its credit only with the vulgar and superstitious.

(1) *Ægyptii & Babylonii in camporum patentium æquoribus habitantes, cum ex terra nihil emeretur quod contemplationi cæli officere posset, omnem curam in siderum cognitione posuerunt.* Cicero de Div. Lib. I.

66 *Of the First Inhabitants, Language,*

The Barbaric Sphere. We must not forget, that, whilst Astrology flourished under the Romans, mention is made of a (1) *Barbaric Sphere*; by which (2) some understand the Egyptian or Chaldean Sphere, (3) others the Sphere of the Celtes or Gauls. Whatever may be meant by the word Barbaric, it appears to me, that the Scythians, or Titans, could not be without a Sphere; which they might, and did, communicate to many distant nations of the world, till that time ignorant of Astronomy.

The Northern Hemisphere first cultivated. I grant that the Greeks, Chaldeans, Phenicians and Egyptians, by the advantage of their climates, had greater opportunities of enriching the Southern Hemisphere with constellations, than the Scythians had; but the Northern seems to be what was first cultivated. The Sphere used by all these nations was

(1) Nigidius Figulus in the time of Julius Cæsar wrote Two Books now lost, the one on the Greek, the other on the Barbaric, Sphere: a distinction that has not a little puzzled the learned. Scaliger thought that by the word *Barbaric*, he meant the Egyptian, or Chaldean, Sphere, as different from the Greek. But Salmasius is of opinion, that he only explained the history of the same Sphere, by the different fables of the Greeks and Egyptians; and that Hyginus has preserved the substance of what Nigidius wrote on the Greek Sphere. About four hundred years afterwards, when Astronomy had degenerated into Astrology; Julius Firmicus likewise mentions the Signs in the Barbaric Sphere, which Signs are not different from the Greek. But by this time, says Salmasius, the word *Barbaric* had acquired a new meaning, and signified not the *Sphere of the Barbarians*, but the *Constellated*, or *Pictured*, *Sphere* of the fixed stars; as *Aurum Barbaricum* means wrought gold, *Barbaricæ vestes* garments ornamented with figures: accordingly Donatus interprets the word *Barbaricarii* in the Code, *Qui barbarica i. e. Ornamenta ex auro confecerent*. Vid. Salmaf. de Ann. Climact. p. 580, 581, &c.

(2) Scaliger Not. in Manilium. pag. 368.

(3) Pezron's Preface to Antiq. of Nations.

probably

Religion, Learning & Letters of Europe. 67

probably the same, but by degrees varied a little from the primitive plan. Some new constellations were perhaps formed by conjoining, or dividing, the old ones; or new names might be given to them, the assemblages continuing still the same; for this we know has been done in much later times. But I cannot be persuaded, that any of these nations deviated so far from the (1) old system, as to form one entirely new: for the Two Bears, the Wain, the Whale, Engonasin, the Swan, the Harp, the Arrow, with many others, seem to me to be original asterisms in the Scythian Sphere: and these asterisms, the groundwork of the Egyptian and Grecian fables. No one can think that we have set the antiquity of this Science too high,

(1) A lover of truth ought not to be born down by any great name, even by that of Sir Isaac Newton, who has established a new system of Chronology, upon very precarious Postulates, viz. "That the Greek Sphere is no older than the time of the Argonauts; that it was formed by Chiron the Centaur for their use; and that the history of the expedition is delineated "on the Sphere." Skill in Astronomy was never before reckoned a part of Chiron's character; and the verses brought to prove it, from one of the old poets who wrote of the Titan war, are too slender a foundation for such a superstructure.

Εἰς τε διχμοσύνῃσι σποτῶν ἥμ' ἤγαγε, δείξας
Ὅρκον, καὶ δυσίας ἰλαρῆς, καὶ Σχηματ' Ολύμπου.

Clem. Alex. Strom. Lib. I. p. 306.

These lines seem to represent Chiron under the character of a Lawgiver, excepting the two last words Σχηματ' Ολύμπου, *The figures of the Heavens*; a phrase for which it will be hard to find any parallel authority. A small Greek criticism will reconcile matters, and make them all of a piece; and at the same time overturn all reasonings that are built upon a false reading, by substituting in its room, Σήματ' Ολύμπου, *The Signs of the Heavens*; that note the Seasons of the year, the prognostics of the weather &c. Σήματα, Σημεῖα, Διοσημεῖα are the proper words used by Homer, and Aratus. See *Miscellaneous Observations on authors*. Published by Mr Jortin. Lond. 1732. Vol. 2. p. 233.

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who

68 Of the First Inhabitants, Language,

who reflects that the 1. Chaldeans had preserved astronomical observations, for nineteen hundred years before the time of Alexander; and that the 2. Chinese, according to the relations of modern travellers, had the knowledge of the Sphere, very near as early as the Titan age, if not before. Nor is there any reason to think, that it was unknown at the same time to their neighbours, the ancient Tartars; by whom, as I conjecture, Astronomy was first transplanted into Europe.

The names of the Planets Titanic. The Planets, from the first ages almost of the Science in the West, seem to have been appropriated to those deities, whose names they bear in Latin; and which are not improperly (3) derived from the Scythian, or Cel-

(1) *ἡμεῖς τὴν μὲν τῶν Χαλδαίων ἐν Βαβυλῶνι παρασκευασμένην ἀστρονομίαν ἐκ τῶν Ἑλλήνων, καὶ ἀστρονομίαν τῶν Ἰνδο-Ἰσχυρῶν αἰνῶς ἀστρονομίαν ἰ Περσέων Χάσαν ἐκ τῶν Ἰνδῶν ἀστρονομίαν ἔχοντες, καὶ τὴν Ἰνδο-Ἰσχυρῶν ἀστρονομίαν ἀπὸ τῶν Μανδραγῶν ἀπὸ τῶν Ἰνδῶν.* Simplic. Lib. 2. de Cælo.

(2) The Chinese, who are supposed to be a colony and a very early one from Northern Asia, ascribe the same inventions to their most ancient kings, as the Greeks and Egyptians did to their Gods. Hoang Ti was the founder of their kingdom, and of their Astronomy, Signs, and Cycles. Their annals speak of a great Eclipse in the year 2155 before Christ, which has been proved and verified by calculation. See Du Halde. And a remarkable Conjunction of the Planets is mentioned in their books, to have happened about the year 2500 before Christ, according to Martini, Hist. Sinic. But Monsieur Cassini, who calculated this Conjunction, brings it down to the year 2012. See Loubères Hist. of Siam. p. 254. The first of these two Epochs, according to my reckoning, precedes the Titan age; the latter will come after it.

(3) SATVRNVS	Sadorn, Sadwrn.	i. e. Potens, bellicosus.
IYVITER Jovis.	Jou pater.	i. e. Juvenis Pater.
VENVS Veneris.	Guener.	i. e. Amor, Pulchritudo.
MARS Martis.	Maurth.	i. e. Bellum, Prælium.
SOL INQ.	Hayl, Heol.	i. e. Sol, Ardor Solis.
LYNA	Lhun.	i. e. Effigies, Figura. Vid. Plutarc. de Facie in Orbe Lunæ.
MERCVRIVS	Merc-Ur.	i. e. Mercium Vir.

tic.

Religion, Learning & Letters of Europe. 69

tic. The Romans received their improved Astronomy from the Greeks, but we see, that they kept to the Titanic appellations; and no author has ventured to say, when these names first took place. Six of them are Cabiric, and Saturn being added to these, makes it probable, that they all owed this honour to the Aborigines of Italy. And the names, by which they are distinguished in other languages, will I believe be found to be expressive of the characters and properties of these deities.

Apollo and Diana Apollo and Diana, more than any
Northern Deities. other Gods, are serviceable to us, both

in connecting the Scythian and Grecian history, and in establishing the antiquity of the Arts. Apollo was the god of medicine, harmony, poetry and divination. The Greeks, as usual, feigned, some that he was born in the island Delos, others in Crete; but he was really a Scythian, and a Titan, and is often called Titan by the (1) poets. He was the son of (2) Latona and Hyperion, elder brother of Saturn. His mother (3) according to the fable, brought him forth in a place inaccessible to the sun; which seems to be the land of the Cimmerians. (4) Servius upon that verse of Virgil

Hic genus antiquum terræ Titania pubes. Æn. VI. v. 580.

(1) *Extulerit Titan, radiisque retexerit orbem.* Virg. Æn. IV.
Nullus adhuc mundo præbebat lumina Titan. Ovid. Metam. Lib. I.

(2) Apollodor. Lib. I. pag. 2. Ed. Gale. Diodor. Lib. V.

(3) *Eo tempore Jovis cum Latona Poli filia concubuit. Hoc cum Juno rescit, facit ut Latona ibi pareret ubi Sol non accederet. Python ubi sensit Latonam ex Jove gravidam esse, persequi cepit, ut eam interficeret. At Latonam Jovis jussu ventus Aquilo sublatam ad Neptunum pertulit.* Hygin. Fab. CXL.

(4) *Ex his [Titanibus] autem solus Sol abstinuisse narratur ab injuria numinum, unde & cælum meruit.* Servius in loc.

70 *Of the First Inhabitants, Language,*

tells us, "That Apollo, of all the Titans, was the only "one who abstained from injuring the Gods, for which "reason he was taken up into heaven." By this is meant, that he was in alliance with the Gods, and was rewarded by them with some territories, wherever those were. Whereas the other Titans, with their sons the Giants, were sent to hell; that is, were either slain, imprisoned, or driven out of theirs. That the Delphic Apollo was a Scythian, is clear from the Greek writers, from whom Tully received it; for speaking of the several gods who went by that name, he says, (1) *Tertius Jove & Latona natus, quem ex Hyperboreis Delphos ferunt advenisse*. Apollo was the chief deity of the (2) Northern nations; and this, with his being called the God of the bow, is to me a sufficient proof of his country. The Cretans who boasted of being instructed by him in archery, called the Bow (3) Scythian. (4) Diodorus from Hecataeus says, "There is an Island not "less than Sicily, in the Ocean over against Celtica, under the Arctic circle, extremely fruitful in every thing,

(1) De Natura Deorum. Lib. 3. That the Son of Latona was the first and true Apollo we learn from the same author. *Reliqui omnes silentur, omnesque res aliorum gesta ad unum Jovis & Latonæ filium referuntur*. Ibid.

(2) Τιμῆται δὲ οὗτοι τοῖς ὑπερβορείοις ὁ Ἀπόλλων. Schol. in Apollonii Argonaut. Lib. II. v. 677. He was called HEL, VEL, BEL, BELEN, by the Celtes; by the Goths BALDER.

(3) Καὶ τὸ Τόξον Σκύθικον ὀνομαδιώται. Diod. Lib. V. The learned Wesselingius, the last editor of Diodorus, chooses to read *Κερίπικον* for *Σκύθικον*, without any warrant from the MSS: but had he sufficiently attended to Apollo's country, perhaps would have acquiesced in the old reading.

(4) Ἐν τοῖς ἀντιπέραν τῆς Κελτικῆς τόποις καὶ τὸ Ὀκεανὸν ἔστι Νῆσον ἐκ ἐλάτῃσιν τῆς Σικελίας· παντὶ ὑπερβαίνει μὲν καὶ τὰς Ἀρκτύς, καὶ τοικεῖται δὲ ὑπὸ τῆς ὀνομαζομένης ὑπερβορείαν — ἔστι δὲ αὐτῇ εἶναι τε καὶ πάμπαν — μυθολογῶσι δ' ἐν αὐτῇ Λατὼ γενέσθαι· διὸ καὶ τὸ Ἀπόλλων μάλιστα τῶν ἄλλων θεῶν παρ' αὐτοῖς τιμᾶσθαι ἔστι δ' αὐτὸς ὡσαύτως ἰσχυρὸς πᾶσι Ἀπόλλωνος, κλ. Diod. Lib. II. p. 91.

"inhabited

Religion, Learning & Letters of Europe. 71

“inhabited by the Hyperboreans; who worshipped Apollo more than any other deity, and were in a manner his priests, — That in their city they had his (1) Temple — And that once in Nineteen years, the God came among them.” [By which it should seem that Cycles were a northern invention.] “They said likewise that Latona was a native of their country, — that the inhabitants had a great regard for the Greeks, and particularly for the Athenians and Delians. And that Abaris their countryman, went from thence into Greece, and renewed the ancient league with the Delians.” Add to this, the report of the Delians themselves to (2) Herodotus, “That their sacred rites were transmitted to them from Scythia by certain Hyperborean virgins, Argis and Opis who came with the Gods; and after them Hyperoche and Laodoce, who died in Delos, and whose sepulchre in the temple of Diana, was to be seen in his time.” In the Hyperborean Island then we are to look for the birthplace of Apollo, and of his sister Diana, the goddess of the bow, a (3) Northern deity; for Medea, when she

(1) This temple Mr Toland thought was still remaining in the village of Claferneth in the Isle of Lewis, consisting of a Circle of Twelve Stones, with another of greater height than the rest in the centre. History of Druids, pag. 89, 158, 160. See Martin's account of the Hebrides or Western Isles of Scotland, pag. 9. Where the form of the temple, and the approach to it, are exhibited on a copper plate.

(2) Φασί ὅ οἱ αὐτοὶ καὶ πλὴν Ἀργιν καὶ Ὠπιν, ἑστας παρδόνους ἐξ Ὑπερβορέων ἀπικέσθαι ἐς Δῆλον ἐπ' αὐτότερον Ὑπερόχης καὶ Λαοδόκῃς — πλὴν δὲ Ἀργιντε καὶ πλὴν Ὠπιν ἅμα αὐτοῖσι τοῖσι θεοῖσι ἀπικέσθαι λέγουσι — ἧσι δὲ παρδόνουσι ταύτησι ἧσι ἐξ Ὑπερβορέων τελευτήσασσι ἐν Δῆλῳ κείων) καὶ αἱ κόραι καὶ οἱ παῖδες οἱ Δελίων — τὸ ὅ σῆμα ἐστὶ ἔσω ἐς τὸ Ἀρτημῖστον ἐσθὲντι ἀεὶ σφῆς χεῖρας. Herod. Lib. IV. §. 33, 34, 35.

(3) *Et Taranis Scythica non mitior ara Dianæ.* Lucan. Lib. I.
Qua sublimis nemus, Scythica qua regna Dianæ. Idem Lib. III.

came

72 *Of the First Inhabitants, Language,*

came with Jason and the Argonauts from Colchis, (1) pretended that "She brought Diana with her from the Hyperboreans." By *Genus antiquum terræ*, as above, (2) Servius says is meant the First Race, or Titans properly speaking, the Giants being the Second Race. (3) Tityus, one of these giants, was slain by Apollo's arrows, for endeavouring to force Latona; and he was, what his (4) name implies, a Titan or Son of the earth; and, I presume, from this account of him, an Hyperborean. So that I think there can be no room to doubt, that the Titans were Scythians, as we have all along asserted.

*The Harp a
Symbol of
Apollo.*

The Harp is a symbol of Apollo, and whether he, or Mercury, is to be called the inventor, the Greeks received it from the Scythians; tho' I suppose that they improved it, and afterwards changed its name. But in our language we retain the original (5) word to this day. Diodorus tells us that "The inhabitants of the Hyperborean city were for the most part Harpers." And every one knows in what esteem this ancient musical instrument has been always held by the northern nations.

(1) Diodor. Lib.V.

(2) ANTIQUM. i. e. *Primum. Titanas enim contra Saturnum genuit: Gigantes postea contra Jovem.* Serv. in locum.

(3) *Hic [Tityus] amavit Latonam: propter quod Apollinis confixus est sagittis.* Servius in *Æn.* VI. §. 59.

(4) ΤΙΤ-ΓΩ i. e. *Terræ filius.*

(5) *Romanusque Lyra plaudat tibi, Barbarus HARPA.*

Venant. Fortunat. Lib.VII. Carm. 8.

Another

Religion, Learning & Letters of Europe. 73

The Arrow. Another mark by which he is commonly known is the (1) Arrow, and this I think alludes to his power of Divination: a rod or arrow being an instrument always used by those who pretended to any skill in magick. The Art of divining by Rods or Arrows, Βελομάντεια, or Ραβδομάντεια, as it was called, is extremely ancient, and seems to have descended from the (2) Eastern Scythians to the Western. It chiefly (3) prevailed among the Alans, Marcomans, Bulgarians and Germans. We are told by Eratosthenes that (4) "Apollo hid his Arrow, with "which he slew the Cyclopes, among the Hyperboreans." By which, if any thing is meant, I suppose, it must be this gift of Divination: no people having been more remarkable in all times, for forceries and enchantments, than the Hyperboreans. And tho' Abaris, who is called priest of the Sun, and is said to have possessed this Arrow, and by the help of it to have (5) conveyed himself over rivers and mountains, delivered it up at last to Pythagoras; yet the notion of Magic is so strongly imprinted on the minds of the Northern people, that it has continued ever since his time, and perhaps will never be eradicated.

The Hyperborean Island. Authors are divided in their sentiments about the Hyperborean Island just now mentioned. Rhodomannus.

(1) He is frequently pictured on the coins of the Syrian Kings with his Arrow, and without the Bow. Vid. Vaillant, Haym &c.

(2) See History of Gengizchan. Book I. c. 4.

(3) See Grotius upon Ezekiel Cap. XXI. v. 21. and Herodotus Book IV.

(4) Τὸ τοῦ βέλους ἐστὶ τοῦτον ὃ φασὶν εἶναι Ἀπόλλωνος, ὅτε δὲ τοῦ Κύκλωπος, πρὸς Διὶ καὶ θεοῖς ἐργασαμένους, ἀπέδωκε δι' Ἀσκληπιδὸν ἔφυγε δ' αὐτὸ ἐν Ὑπερβορείαις. Eratosth. Catasterismi. Cap. 29. p. 124. Ed. Gale.

(5) Herodotus Lib. IV. Jamblichus Vit. Pythag. Lib. I. c. 28.

the

74 *Of the First Inhabitants, Language,*

the editor of Diodorus supposed it to be our Albion or Britain: (1) Mr Rowland only the Isle of Anglesey: (2) Olaus Rudbeck the peninsula of Scandinavia: (3) Mr Toland the Western Isles of Scotland: though, when he was so near, I wonder he never thought of his native country Ireland, which seems by its ancient type to have as good a claim to the title, as any of the others.

*Iceland the country
of Bards.*

Iceland best answers to Diodorus's description, both as an Island, and as to situation, being placed "Under the Arctic circle in the Hyperborean ocean:" and likewise as to extent, "Being not less than Sicily." Tho' how to reconcile it to the other character of "Fruitfulness" I am at a loss; unless it should be thought that this article is fabulous, which is not improbable. Iceland tho' unknown to the Romans, was certainly known to the Greeks, and was the Thule of (4) Pytheas Massiliensis, tho' Strabo looks upon his account as a fable. Modern authors who deny that Thule is Iceland, appeal chiefly to Pliny, Tacitus, and Solinus, who knew nothing of its situation; their knowledge of the Hyperborean ocean, going no further than Scandinavia, the northern continent of Germany, and the British Isles, beyond which they thought nothing habitable. If Iceland was inhabited in Pytheas's time, it must have been depopulated afterwards; the present inhabitants being the descendants of a colony from Norway, which settled there A. D. 874: for which

- (1) *Mona Antiqua restaurata.* Pag. 76.
- (2) Ol. Rudbeck. *Atlantica.* Par. I. c. 9.
- (3) *History of the Druids.* p. 154, 155, &c.
- (4) Strabo *Geogr. Lib. IV.* p. 201.

reason

Religion, Learning & Letters of Europe. 75

reason the Icelandic (1) writers themselves disclaim all right to Thule. Their Island however has been productive of many excellent geniuses; and was from ages the great (2) storehouse of Northern learning. Wit is the product of all countries, and, though it may be more refined in southern climates, yet gains life and strength in all; nor have the northern ones ever wanted their share of it. Iceland has been always (3) celebrated for its Bards; more are thought to have been produced upon that spot, than on any other, by a particular destiny. And whoever reads (4) Magnus Olaus's account of his countrymens natural

(1) Arngrim Jonas Crymogæa. Hamb. 1610. Pag. 13.

(2) *Nec Tylensium* (Thulensium i. e. Islandorum) *industria silentio obliteranda: qui cum ob nativam soli sterilitatem luxuriæ nutrimentis carentes, officia continentis sobrietatis exerceant, omnia vitæ momenta ad excolendam alienorum operum notitiam conferre soleant, inopiam ingenio pensant. Cunctarum quippe nationum res gestas cognosse, memoriæque mandare, voluptatis loco reputant: non minoris gloriæ judicantes alienas virtutes differere, quam proprias exhibere. Quorum thesauros historicarum rerum pignoribus refertos curiosius consulens, haud parvam præsentis operis partem ex earum relationis imitatione contexui: nec arbitros habere contempsi, quos tanta vetustatis peritia callere cognovi.* Saxo Grammat. Præf. ad Hist. Danicam.

(3) *In Islandia ubi linguae ejus usus præcipue conservatur, magno numero poetæ extant prompti & ingeniosi.* Magn. Olaus apud Ol. Worm. Lit. Run. p. 196.

(4) *Deinde & hoc nostra poesis peculiare habet, quod cum in vulgaribus linguis quilibet pro more gentis suæ Rhythmos condere, verba in numeros aliquales cogere, usuque id promptum reddere possit: in nostra nemo poeta existat, nec facillimum genus Rhythmi sine magno negotio connectat, etsi maxime affectat, nisi qui poetico spiritu singulariter afflatus est. Qui quidem afflatus ut cæteri naturæ motus, aliis acrior, aliis remissior contingit. Quidam præmeditati Rhythmos feliciter edunt, aliqui ferventiori quodam impetu omnia genera Rhythmi sponte profundunt, ut Rhythmus sit, quicquid conentur dicere; ut ingeniosissimus olim apud Romanos poeta de sua vena profitebatur; nec soluta oratio, quam ista ligata, illis promptior est. Adde quod in prima statim infantia, ejusmodi natura manifestis se proferat indiciis. Nec prætereundum, quod motus ille ingenii in novilunio sit ferventissimus, & Rhythmistam notabilem res poeticas aliis enucleantem, aut in Rhythmis fundendis occupatum, vino madentem, melancholia graviore infestatum, aut furore quodam correptum dixeris; & sæpius hæc indoles etiam in ignotis ex singulari aliquo gestu conspicitur, quem nos*

76 *Of the First Inhabitants, Language,*

talents in that way; will be inclined to pronounce them, in poetical phrase, Apollo's genuine Sons, and under his more immediate influence.

The introduction of letters destroyed the true history of Greece.

Should it be asked, how and when the Greeks became ignorant in matters that so much concerned their honour and original; I answer that their ignorance began to appear, at a time when they prided themselves most upon their knowledge: this is often the case with particular persons, and custom and example make it more general. From the first use of reason, men took a pleasure, and found their advantage, in transmitting to posterity past transactions: at first by the help of memory, and then by some more lasting tokens, such as the setting up of rough stones, which was one of the most ancient methods. But when in time such marks could not be understood without tradition, and where that failed, were of no further use; something more significative was required, which perhaps gave birth to Sculpture and Writing. These began upon stones or trees, with rude delineations of the things intended to be recorded; which by degrees were reduced to more contracted signs and characters, sufficiently intelligible to the learned of the several countries where they were used. In this manner all knowledge was conveyed for many ages; witness the ancient learning of Egypt, and the living instance of the practice in China.

Skallviñgl i. e. Poeticam vertiginem, appollamus. Sunt qui nostram poesin in malis avertendis & inducendis mirabiles affectus habere existiment, quæ res fortassis non careat exemplis. Magn. Olaus apud Worm. Lit. Run. pag. 192, 193.

When

Religion, Learning & Letters of Europe. 77

When the Greeks had gained the more compendious method of expressing their sentiments by words in alphabetical letters, they soon grew weary of writing by characters, as well they might; and by this means perhaps enriched their language, and made it so copious and harmonious, as it appears at present. But they seem from that time to have forgot, as useless, what was contained in their former writings; or retained it but very imperfectly, and as it were by tradition. They endeavoured afterwards to excuse their ignorance by unavoidable accidents; (1) imputing it to a deluge, that destroyed most part of the inhabitants, and all their publick written records. Whatever was the cause, it is certain that they took but little care of facts, and less of times; so that (2) Sir Isaac Newton had good reason for rejecting the authority of all profane history, that was above fourscore years, or an age older than the time of Cadmus. Had the Greeks transferred, with accuracy, into alphabetical writing, what was delivered before in characters; their history and chronology could not have suffered so great a maim as it has done. But instead of taking this method, they grew fond of novelties, and applied themselves to the enigmatical learning of the Phenicians and Egyptians; which, like our romances, was calculated to destroy the truth of history, under the semblance of greater wisdom. The Egyptian priests told Solon, that the Greeks were (3) children in an-

(1) Ὅτι τινες τῶν παλαιῶν Ἑλλήνων ἀπὸ τοῦ καὶ παλαιῶν ἑλληνισμοῦ, καὶ ἀπὸ τῆς ἐπιμελείας τῆς πόλεως ἀνέβησαν ἀπὸ τοῦ καὶ παλαιῶν ἑλληνισμοῦ, ὁμοίως τότε καὶ τὰ ἀπὸ τῆς γαστρίδος τῶν ἀσθενήτων ἀπὸ τοῦ καὶ παλαιῶν ἑλληνισμοῦ. Diodor. Lib.V. p. 328.

(2) See The introduction to his Chronology.

(3) Ὁ Σόλων, Σόλων, Ἑλλήνων ἀπὸ Παιδὸς ἔστι. Plato in Timæo.

78 *Of the First Inhabitants, Language,*

cient learning; and I think treated them as such, by taking advantage of their credulity, and obtruding any idle stories upon them.

The origin of the word Barbarian.

The Greeks in the mean time, puffed up with their new acquisitions of science, began to despise their unpolished neighbours and allies; and in return were as much despised by them. The Scythians, as we learn from (1) Herodotus, took an antipathy to the refinements of the Greeks; broke off all commerce with them on that account; nor would admit of their new sacred rites, but made it death to practise them; as in the case of Scyles and Anacharfis. Both (2) Thracians and Scythians adhered to the old way of hieroglyphic writing; rejected alphabetical letters, and thought it a disgrace to use them; and from that time, as I conceive, they began, by way of reproach, to be called (3) Barbarians, or Northern Men. With a people thus stigmatized, it cannot be supposed, that the polite Greeks would acknowledge any alliance,

(1) Herodotus. Lib. IV.

(2) That the ancient Scythians dealt in Hieroglyphics, appears from the message which they sent to Darius when he invaded their country, symbolized under a Mouse, a Bird, a Frog, and Arrows. Herodot. Lib. IV. And Eustathius testifies the same of the later Scythians. Οἱ δὲ γὰρ παλαιὸν, ὅπου τε καὶ αἱ Λιγυῖαι ἐποῦν, ζῶντα πᾶσι Ἱερογλυφῶντες, καὶ λατὸς ὃ χειρῶν εἰς σημάσιον ὃν λέγουσιν ἑλόντο· ἐπὶ καὶ αὐτοὶ καὶ τὸ ὅτι Σκυθῶν ἱσχυροὶ αἱ εἰδὸν, εἰδὸν πᾶσι καὶ πολυεὶς χαρμῶν εἰσάματα ἐγγράφοντες, ὅτι ἐγγράφοντες. Com. in Iliad. 2. p. 489. Τῶν ἀρχαίων φασὶ Θρακῶν μάλιστα εἰσάμας γεγραμμένα· ἀλλὰ καὶ ἐν ἡμῶν Αἰσχίνετον ὃ πάντες αἱ εὐρώπῃ οἰκῶντες βάρβαροι γράφουσι ΓΡΑΜΜΑΣΙΝ. Ælian. Var. Hist. Lib. VIII. c. 6.

(3) The ancient Greeks thought the word βάρβαρος not of Greek original. v. Strabo Lib. XIV. and later Etymologists scarce know what to make of it. I prefer the derivation given by Ol. Rudbeck to all others, viz. From BOR BARN i. e. *Boreæ Filii*, or *Northern Men*. Vide Atlantic. Par. I. pag. 691.

much

Religion, Learning & Letters of Europe. 79

much less deduce their science from them. They concealed their extraction as much as possible; and though they could not entirely suppress the history of the Gods, because their religion was built upon it, yet they disguised it, in imitation of the Egyptians: by subverting all the chronology, referring the most ancient facts to later, and different times, places, and persons; and thereby opening a field to endless fables.

Fabulous history began in Bœotia.

This exotic depraved taste appears to have commenced with the Æra of Cadmus's coming into Europe; and amongst the Bœotians, always accounted the dullest people of Greece. For soon after the arrival of Cadmus, the Gods acquired (1) new births in Bœotia, Minerva at the river Triton, Mercury on mount Cerycius, Hercules and Bacchus at Thebes. Then too, for I think it can be traced no higher, began a new, and preposterous, genealogy of the *Great Gods*; many of whom, as Vulcan, Mars, Mercury, Apollo, Minerva and Diana, are said to be begotten by Jupiter, tho' they were only his contemporaries, I may say his guardians; and all appear to be older than himself. Then followed a long train of other Gods and Heroes, together with a mixture of monsters, and ideal beings, that could have no foundation in history; but whose genealogies we find faithfully recorded in the *Theogony* of the Bœotian bard. After all this, it is not difficult to understand, how (2) Bœotia came to abound with Oracles, more than any other country of Greece.

(1) Vide Pausan. in Bœotic.

(2) Τὰ γὰρ ἄλλα τί δὲ λέγειν Ὅπου πῶς εἰσέπαι, ἔντα, χρηστέων, πολὺ φανού εἶσαν ἐν τοῖς αἰστέων χένοις, νῦν ἀπείλοιτε κομῶν. Plutarch. de Orac. Defect.

The

80 *Of the First Inhabitants, Language,*

The declension of the Titan language in Europe.

The Titan language yielded to time, and to the common revolutions incident to men and things; to improvement of arts, conquest, commerce, and the like: Whilst the two prevailing languages of Europe, first the Greek, and then the Roman, were making advances towards perfection, the Celtic gradually sunk of course. But we see that it kept its ground longest in the Western parts; where it might still have flourished in a greater degree, had it not been exposed to the continual irruptions from the North. The country between the Caspian and Euxine seas was a common thoroughfare for the Northern nations into Southern Asia: but when that became sufficiently peopled, the inhabitants of Media, Armenia, Asia Minor &c. were able in some measure to repel the later colonies. The mountains lying between the two seas, were a sort of natural fence, but not sufficient to restrain those fierce spirits, without some assistance from art. One easy, but narrow, passage, ran on the side of the Caspian shore; thro' which in the earliest times they seem to have taken their route. At a proper place were situated, what the ancients called the (1) Caspian Gates; fortified, as it is probable, by the ancient kings of Media or Hyrcania; and according to some late authors made (2) impregnable by Alexander the great. Another passage went through Mingrelia or Colchis, on

(1) CASPIÆ PORTÆ a Lazaris [qu. an Chazaris?] *pro Romanis defensæ: in eo loco ubi posthæc Alexander Magnus portas constituens, Pylas Caspias nominavit; quod nunc Lazorum gens custodit pro munitione Romana.* Jornandes de Rebus Geticis. c. 7.

(2) See M. Petis de la Croix Hist. of Genghizcan. Book IV. c. 9.

the

Religion, Learning & Letters of Europe. 81

the Euxine side, by which the (1) Cimmerians passed, when they were expelled their country by other Scythians; who pursued them, but mistaking the road, entered by the Caspian gates into Media, the Cimmerians falling into Asia Minor. Modern travellers take notice of a (2) Wall built on the mountains between these two passes, intended no doubt to oppose all hostile incursions: and this necessarily turned the current of the Northern people more freely upon Europe. Where the wall terminated on the Euxine, I have not yet been able to learn, but guess that

(1) Herodotus. Lib. I. & IV.

(2) *Above Derbent appear the ruins of a wall, which reached from thence to the Negropont, or Euxine sea: which has been a work of incredible charge and labour. In some places the said wall appears very plain, and is about four feet thick. Struys's Voyage. Book III. c. 20. p. 226. Olearius in his Travels of the Holstein Ambassadors, says the wall was Six feet in thickness, and Fifty Leagues in length. Book VII. p. 403. The Persian history, or rather romance, ascribes the building of this wall to Iscander, or Alexander the great. See Olearius Book VI. p. 335. But it seems to me to be a work prior to the time of Alexander: nor does it appear from the course of his victories, that he ever came near the Caspian Gates. Quintus Curtius and other authors, who seem to favour that opinion, by an unaccountable error, have mistaken either the Jaxartes or Oxus, eastern rivers beyond the Caspian sea, for the Tanais that falls into the Euxine. I must here remark, that this Grecian hero was to the eastern nations, what the Titans were to the Greeks, viz. The subject of their mythology: for their first and fabulous history, will I believe be found to begin with his exploits. The eastern writers, tho' they had lost all memory of the true authors of this work, have yet preserved the use for which it was intended, namely to obstruct the incursions of the northern people. It is called by them, *Agger a Bicorni (i. e. Alexandro) extructus inter nos & Jagog & Magog*. Geograph. Nubienfis. Clim. 6. c. 9. where the reader will be diverted with a ludicrous account of these enemies, the people of Jagog and Magog. In the year 1721 the learned Demetrius Cantemir prince of Moldavia, then in the service of the emperor Peter of Russia, attended by a party of twenty dragoons, went a days march from Derbent in quest of the ruins of this wall, and described some part of its course towards the Euxine; which was published by the learned Professor Bayer at Petersburg. Vid. Act. Petropol. Vol. I. p. 405.*

it

82 *Of the First Inhabitants, Language,*

it was carried on to Phasis in Colchis. Toward the Caspian, its ruins shew that it began from the town of Derbend; which town if ever called Alexandria from the great conqueror, as (1) some are of opinion, has long since regained its ancient northern (2) name, denoting the importance of the passage. That torrent of (3) nations, which from time to time came pouring down from mount Imaus, and the backside of the Caspian, to the Euxine, meeting with these obstructions, formed a conflux of innumerable languages about and between those two seas. And this may account for what (4) Strabo has related of the Alans, and (5) Pliny of King Mithridates, and of the commerce of Dioscurias in Colchis.

The Gothic language universal in Europe. Most of these Pontic and Caspian languages were probably Dialects, some more, some less, remote from the mother tongue; but if any one of them deserved

(1) Olearius and the Eastern Writers: from whom later travellers have borrowed their accounts.

(2) DERBEND, or in English DOOR-BAND, translated is *Januæ Vinculum*, or the *Fastening of the Gates*. BENDER is only an inversion of the same syllables, an usual name for a town, that is the Key, or Inlet, into a country.

(3) *Hinc est quod varientur eorum Septentrionalium linguæ, quia scilicet scriptura & literis non restringuntur. Nam (dicente Moscovitarum ad Sinas Legato) inter Moscoviam & Chinam sunt saltem Quinquaginta Tatarorum gentes, diversis linguis utentes.* Hyde Rel. Vet. Pers. p. 522. Compare this with the testimony of Timonax. Pag. 6. Not. 1.

(4) Γλώτται δ' εἰσὶ βῆ καὶ ἑκατὶ αὐτοῖς [Alanis] ἀλλὰ τὸ μὴ ἐνέπιμκτον πρὸς ἀλλήλους. Strabo. Lib. X. pag. 503.

(5) *Mithridates Viginti & Duarum gentium rex, totidem linguis jura dixit, pro concione singulas sine interprete affatus.* Plin. Hist. Lib. VII. c. 24. *Coraci urbe Colchorum Dioscuriade, juxta fluvium Awethunta, nunc deserta: quondam adeo clara, ut Timotheus in eam Trecentas nationes dissimilibus linguis descendere prodiderit. Et postea a nostris Centum & Triginta interpretibus negotia ibi gesta.* Lib. V. c. 5. Vid. Strab. Lib. XI.

this

Religion, Learning & Letters of Europe. 83

this latter title, I think, it must be the Gothic. The word Goth is not to be found in authors till some time after the Christian Æra. (1) Some think that it began in Europe, and that the Goths at first came from Scandinavia, and sent out their colonies southward. (2) Others say that the Goths and Getes were the same people. And (3) some think the word Goth equivalent to Scyth, or Scythian. We have not time to dispute about the word; what comes more properly under our consideration, is the language commonly known by the name of Gothic: which might belong to many people of different denominations. This language certainly had its rise in Asiatic Scythia, and probably partook more of the northern idiom, as the Celtic had more of the eastern. That it can be no dialect of the Celtic, we are informed by (4) one, who was, or would be thought to be, intimately acquainted with both. As it made its way into Europe, and became universal there, it is to be considered as a mother tongue like the Celtic; being the parent of so many others, Teutonic, Francic, Saxon, Runic, with all their various tribes of descendants.

(1) Jornandes Episc. Raven. de Rebus Geticis. c. 8.

(2) Sheringham de Angl. Gentis Orig. Cap. IX.

(3) *Gotbi cum Scythis una probantur origine sati, unde nec longe a vocabulo; demutata enim ac detracta litera Getæ, quasi Scythæ sunt nuncupati.* Isidor. Hispal. Cronicon. *Hoc ipsum nomen Σκυθης de quo nunc agimus, varie a Græcis enuntiaturum est, & multas παρανομασίας incurrit. Nam Σκυθης, Γέτες, & Γοτθός idem est.* Salmas. de Hellen. p. 368.

(4) *Thus the Celtic and the Gothic, which have often been taken for each other, are as different as Latin and Arabic.* Toland's Hist. of Druids. pag. 7.

84 *Of the First Inhabitants, Language,*

Woden or Odin the great Leader of the Goths.

Nothing certain is recorded of this language, till a few years before our Saviour's nativity. (1, Odin or Woden with his people came from the Asiatic side of the lake Mæotis; driven out, as it is thought, by the terror of the Roman arms, after the conquest of Mithridates by Pompey. He retired perhaps for the same reason to the northern parts of Europe, not subject to the Roman government, and settled in Scandinavia, and the coasts about the Baltic sea: from whence (2) some have called this migration of the Goths, only a return to their mother country. By the increase of new swarms they possessed themselves of the more Eastern parts of Europe; by degrees grew troublesome and formidable to the Roman state, and at last entirely overturned it. In carrying on their conquests, no doubt but they committed great devastations; for which they are loaded with infamy by some historians, and their name continues to be a term of reproach, for those who profess an enmity to arts and sciences. But the Goths were in truth the most (3) civilized of all the Northern nations of their time. Odin brought with him many useful arts; and amongst the

(1) *Unicam gentium Asiaticarum immigrationem, in orbem Arcticum factam nostra Antiquitates commemorant; sed eam tamen non primam: verum circa annum triduum 24 ante natum Christum, Romanis exercitibus auspiciis Pompeii Magni in Asia parte, Phrygia Minore, grassantibus: illa enim epocha ad hanc rem nostri chronologi utuntur. — In cujus [Gylvi Suecicæ regis] tempora incidit Odinus Asiaticæ immigrationis, factæ Anno 24 ante natum Christum, antesignanus. Arngrim. Jorann Crœmogeus. Lib. I. cap. 4. p. 30, 31.*

(2) *Shetlingham De Angl. Gen. Orig. Cap. XII.*

(3) *Nec defuerunt qui eos sapientiam erudirent. Unde Et pene omnibus Barbaris Gothi sapientiores semper extiterunt, Gracisque pene consimiles, ut refert Dio. Jorannan de Rebus Geticis.*

rest,

Religion, Learning & Letters of Europe. 85

rest, that of (1) letters. His colony therefore was kindly received by the natives, and settled peaceably among them; till for want of room, they were obliged to extend their dominions by force of arms. Odin besides his great skill in war, wrought many astonishing feats by Magick; and a thousand fabulous stories are recorded of him. He was after death revered as the chief deity of the Goths: his inferiour captains were likewise deified under the name of *Asæ* or *Asiatics*, to distinguish them from the Europeans; and their (2) language, or at least their Poetry, was called *Asa-Mal*, or *Asiatic Speech*.

*The Gothic Language
in Europe, before the
time of Odin.*

Tho' this is the first notice we have of the Gothic language in history, yet there is reason to think it of much longer standing in Europe; if we may judge from its acknowledged (3) agreement with the ancient Greek. For this makes it probable, that it was the language spoken by the Getes and Thracians; perhaps brought in by the Cimmerians, and by Deucalion and his sons, who overran Greece. If we search higher into Asia, we find it spread very widely

(1) *Odino etiam & aliis, qui ex Asia huc devenere, tribuunt multi antiquitatum Islandicarum periti; unde & Odinus Runhofdi, seu Runarum [i. e. Literarum] auctor, vocatur.* Ol. Wormius Liter. Run. Cap. 20. Ed. Secund. Hafn. 1651.

(2) *Linguam Danicam antiquam cujus in rythmis usus fuit, veteres appellarunt Asamal, id est Asiaticam, vel Asarum Sermonem, quod cum ex Asia Odinus secum in Daniam, Norvegiam, Sueciam, aliasque regiones Septentrionales invexerit.* De quo *Edda Lib. I.* Steph. Stephanius Præf. in Saxon. Grammat. Hist.

(3) Vide Meric. Casaubon. De Lingua Angl. Vet. Lond. 1650. Erii Benzeli, & Edv. Lye, Præf. ad Evang. Goth. Cl. Junii Glossar. Gothicum.

86 *Of the First Inhabitants, Language,*

there too. (1) Those who are acquainted with the Persic language, discover a very striking agreement between that, and the Gothic. Some again find the same (2) affinity between the Greek and Persic, as others between the Greek and Gothic: whence it is reasonable to conclude, that all three came from the same root; perhaps from the Parthians, or some other Scythian nation, that once ruled in Southern Asia.

*Agreement between the
Tartarian and Ger-
man Languages.*

That curious traveller Busbequius had heard of a (3) people in Crim Tartary, who spoke the Gothic, or Teutonic, language; and (4) doubted whether they were not a nation of fugitives, driven from the north parts of Germany by Charles

(1) *Quod ad hoc ævi latuist plerisque eruditorum, ex eadem origine compereras [Elichmannus] fluxisse Germanicam & Persicam linguam, ad hanc illum conjecturam ducente infinita vocum copia utrique linguæ communium: sed & verbis similiter terminatis, eodem modo compositis, aliisque multis argumentis. Salmaf. Præf. ad Cebetis Tab. Arab. Versam.*

(2) *Sed & flexio verborum, & alia tam multa similia sunt utraque lingua ut videri queant ab eadem origine utraque fluxisse. Salmaf. de Hellenist. p. 398. Nec in nominibus porro numeralibus, quod parum esset, ea affinitas trium linguarum Græcæ, Persicæ, & Germanicæ, cernitur, sed in vocabulis infinitis. Idem pag. 395.*

(3) *Non possum hoc loco præterire, quæ de gente accepi, quæ etiamnum incolit Tauricam Cbersonesum, quam sæpe audiveram sermone, moribus, ore denique ipso, & corporis habitu, originem Germanicam referre. Busbequ. Epist. IV.*

(4) *Hi Gotbi an Saxones sint, non possum adjudicare. Si Saxones, arbitror eo deductos tempore Caroli Magni qui eam gentem per varias orbis terrarum regiones dissipavit. Id. ibid. He adds, Cui rei testimonio sunt urbes Transilvaniae, hodieque Saxonibus incolis habitatae. Atque ex iis ferocissimos fortasse langius etiam summoveri placuit in Tauricam usque Cbersonesum; ubi quidem inter hostes religionem adhuc retinent Christianam. But this is, rather a proof that they were not Saxons. The people whom Charles drove out were Pagans; and he only fought for their conversion: for so many as would receive Christian Baptism, as Witichind did, were permitted to stay in their own country. Vid. Krantzius Saxonia.*

the

Religion, Learning & Letters of Europe. 87

the Great. But those Cimbrians, or northern Germans, seem to have taken a different course by sea; and to have infested the western parts of Europe, where they became known to our historians by the name of Pagans, Pirates, Danes or Normans; nor was their language much different from our Saxon. Busbequius's Tartars I take to be the true remains of the Goths, or perhaps of the old Cimmerians; as Precopensian Tartary was the first country in Europe, where the Cimmerians settled.

Tartarian words agreeing with the English, Saxon, or Gothic.

An English reader ~~may~~ perhaps may be desirous of knowing the mother country, from whence his own language came so many hundred years ago. I shall therefore not think it too much trouble, to transcribe a list of Tartarian words of the most common use, correspondent to the Teutonic or German, in order as they stand in Busbequius's Fourth letter. He took them from the mouth of a Tartar Envoy, who came with a complaint to the Porte, whilst he was there in quality of embassadour from the emperor Ferdinand of Germany. Busbequius premises, that the Tartar always (1) prefixed the article *Tho*, or *The*, to his words.

Broe	<i>Panis</i>	Bread	Sax. Bꝛeod.
Plut	<i>Sanguis</i>	Bloud	Sax. Blod. Goth. 𐌺𐌹𐌸𐌰.
Stul	<i>Sedes</i>	Stool	Sax. Stole. Goth. STOLAS.
Hus	<i>Domus</i>	House	Sax. Huf. Goth. hns.
Wingart	<i>Vitis</i>	Vineyard	Sax. ƿingard. Goth. ƿEINARAKAS. i. e. Vinea.

(1) *Omnibus vero dictionibus proponebat articulum Tho aut The nostratia, aut parum differentia.. Ibid.*

Regnen	<i>Pluvia</i>	Rain	Sax. hrægn, Ren. Goth. RIGN.
Brudor	<i>Frater</i>	Brother	Sax. Broðer. Goth. BRQÞK.
Schwester	<i>Soror</i>	Sister	Sax. Spurter. Goth. SVISTAK.
Alt	<i>Senex</i>	Old	Sax. Ealb. Goth. ALA. i. e. <i>Ætas</i> .
Wintch	<i>Ventus</i>	Wind	Sax. Find. Goth. VINAS.
Silvir	<i>Argentum</i>	Silber	Sax. Seolfer. Goth. SILNBR.
Goltz	<i>Aurum</i>	Gold	Sax. Golt.
Kor	<i>Triticum</i>	Corn	Sax. Lorn. Goth. KANRN. unde <i>Coranum vel Granum</i> .
Salt	<i>Sal</i>	Salt	Sax. Sealt. Goth. SALT.
Fis	<i>Piscis</i>	Fish	Sax. Fisc. Goth. FISK.
Hoef	<i>Caput</i>	Head	Sax. Deopod, hæfð. <i>Vox Cædmon</i> .
Thurn	<i>Porta</i>	Door	Sax. Dup. Goth. ÐANK.
Stern	<i>Stella</i>	Star	Sax. Steorpa. Goth. STAIKNQ.
Sune	<i>Sol</i>	Sun	Sax. Sunna. Goth. SNNQ.
Mine	<i>Luna</i>	Moon	Sax. Mona. Goth. MENA.
Tag	<i>Dies</i>	Day	Sax. Daga. Goth. ÐAÐS.
Oeghene	<i>Oculi</i>	Eyes Scot. Een	Sax. Eagen. Goth. ANQEN.
Bars f. Barts	<i>Barba</i>	Beard	
Handa	<i>Manus</i>	Hand	Sax. Hond, hand. Goth. hANANS.
Boga	<i>Arcus</i>	Bow	Sax. Boga.
Miera	<i>Formica</i>	Worm, ant	
Rinck, vel Ringo	<i>Annulus</i>	Ring	Sax. Ring.
Brunna	<i>Fons</i>	Bourne	Sax. Býrna. Goth. BRNNNA.
Waghen	<i>Carrus</i>	Waggon or Wain.	
Apel	<i>Pomum</i>	Apple.	
Schieten	<i>Mittere Sagittam</i>	Shoot	Sax. Scýtan.
Schlipen	<i>Dormire</i>	Sleep	Sax. Slapan. Goth. ZΛEΠAN.
Kommen	<i>Venire</i>	Come	Sax. Eoman. Goth. UIMAN.
Singhen	<i>Canere</i>	Sing	Sax. Singan.
Lachen	<i>Ridere</i>	Laugh	Sax. Lihan. Goth. hΛΛHΓAN.

Religion, Learning & Letters of Europe. 89

Criten	<i>Flere</i>	Cry.	Goth. CRITAN
Geen	<i>Ire</i>	Go, Gee	Sax. Gangan. Goth. ΓΑΓΓΑΝ.
Breen	<i>Affare</i>	Burn	Sax. Brennan. Goth. BRINNA. i. e. <i>Febris.</i>
Schuualth	<i>Mors</i>	Sultry or Deadly	Sax. Speltan. i. e. <i>Mori.</i>

Alia cum Teutonicis non satis congruentia.

Knauen Tag	<i>Bonus dies.</i> Day.	
Iel -- Vita	<i>live Sanitas</i>	Health.	
Iielsch	<i>Vivus, Sanus</i>	Healthy or Well.	
Jel uburt	<i>Sit sanum</i>	Well be it.	
Marzus	<i>Nuptie</i>	Marriage.	
Schuos	<i>Sponsa</i>	Spouse.	
Baar	<i>Puer</i>	Barn or Child.	Sax. Beapn. Goth. BARN. i. e. <i>Infans.</i>
Menus	<i>Cara.</i>		
Rintsch	<i>Mons</i>	Ridge	Sax. Rige. i. e. <i>Dorsum.</i>
Fers.	<i>Vir</i>		Sax. Yerp. Goth. YAIR. NB. It is still preserved as a termination, answering to the Roman Or; as in Lawyer or Lawyer, Sawper, Bowper, Builder, &c. Vid. <i>Mareschall. Obs. in Vers. Angl. Sax. p. 548.</i>
Statz	<i>Terra</i>		Sax. Stape <i>Ripa, Land.</i>
Ada	<i>Ovum</i>	Egg	Sax. <i>Æg.</i>
Ano	<i>Gallina</i>	Hen	Sax. Hana. Goth. HANA. i. e. <i>Gallina.</i>
Telich	<i>Stultus</i>	Silly.	
Stap	<i>Capra</i>	Tup or Ram.	
Gadeltha	<i>Pulcrum</i>	Goodly	Goth. ΓΑΤΙΑΣ. i. e. <i>Bonus, Opportunus.</i>
Atochta	<i>Malum</i>		
Wichtgata	<i>Album</i>	White.	
Myca	<i>Ensis</i>		Sax. Meca. i. e. <i>Gladus.</i>
Lifta	<i>Parvum</i>	Little	Sax. Lytel. Goth. ΛΕΙΤΕΛ
Schediit	<i>Lux</i>	Shine.	
Borrotseh	<i>Voluntas</i>		

Cadarian

90 Of the First Inhabitants, Language,

Cadarius Miles.

Goth. ΓΛΑΚΛΗΤΕΙΣ *Milites*.

Kilemschop. *Ebibe Calicem Cup.*

Tzo Warthata *Tu Fecisti* Thou Workedst.

Jes Warthata *Ille Fecit* He Wrought.

Ich Malthata *Ego Dico* Sax. Ic Walle.

Voces Numerales.

Itt	<i>Unus</i>	Whit, Iot, Tit, or Tittle.
Tua	<i>Duo</i>	Twa, Two.
Tria	<i>Tres</i>	Three.
Fyder	<i>Quatuor</i>	Four.
Fiuf	<i>Quinque</i>	Five.
Seis	<i>Sex</i>	Six or Siz.
Sevene	<i>Septem</i>	Seven.
Athe	<i>Octo</i>	Eight.
Nyne	<i>Novem</i>	Nine.
Thune	<i>Decem</i>	Ten.

The Codex Argenteus, the Standard of Gothic Language.

What we now call the standard of Gothic language, is that venerable monument *The Translation of the Gospels*. The MS. which is still preserved, is called (1) CODEX ARGENTÆUS, from being wrote in Silver capital letters, with a mixture of Gold. (2) Ulphilas Bishop of the Goths in Mœsia invented the Gothic letters, and translated all the scriptures into that language; so that we cannot presume to think the translation older than his time, or the middle of the Fourth

(1) It is now in the Library of Upsal in Sweden. See Celsius's *Bibl. Upsal Historica*. Upsal. 1745. Pag. 86, 116. See a Specimen of the writing in Serenius's *Dictionary Anglo-Suethico-Latinum*. Hamb. 1734. Eric. Benzel. Præf. pag. 10.

(2) Οὐλφίλας ὁ ἤ Γότθων ἐπίσκοπος ΓΡΑΜΜΑΤΑ ἐφύρετο Γότθικα· καὶ τὰς Θείας Γραφὰς εἰς τὴν Γότθων μετέβαλεν, τὰς βαρβάρους μακάριεν τὰ θεῖα λόγια παρρησιάζων. Socrat. *Eccl. Hist.* Lib. IV. c. 33.

Century.

Century. And without any violence offered to antiquity, I think, the MS. itself may be of that age; tho' (1) others bring it down a century lower. The language of this book has been called in question by late writers, tho' perhaps without any reason. (2) Junius, who first published it, and was certainly a good judge, thought it the Gothic language of Ulphilas's time; but (3) others Teutonic or Longobardic: because there are some modes of speech in it, that are likewise to be met with in the High Dutch or German, but are not to be found in the ancient Scaudo-Gothic, or Runic; which they reckon the purest, as being more immediately derived from Odin. And yet we do not learn, that the Teutones or Lombards used different characters from other nations, as we have it recorded of the Goths; and therefore I think this Translation ought to pass for Gothic, or the Teutones and Lombards spoke and wrote in the Gothic language and character, which amounts to the same thing. And moreover, we are informed by (4) those who have made it their business to enquire, that these letters are used, and this language is still spoken, in Walachia. But the reader will see the question more fully discussed by the late (5) Archbishop of Upsal, and his learned editor. After all the reasonings and con-

(1) Olav. Celsius Bibl. Upsal. Hist. pag. 118.

(2) Quatuor Evangelia Gothica & Anglo-Saxonica. Dordraci 1665. 4to.

(3) *Existimare capi, aut Ulphilam ejusque populum, a Græcis Gothos dictos, re ipsa Teutones fuisse, aut quod magis credo, Teutonem aliquem Argentei Codicis esse auctorem.* Hickes Præf. ad D. Joh. Packinton. Vide etiam Guil. Wotton Conspectum Theſ. Hickes. Lond. 1708. in Notis Pag. 3 & 4.

(4) Ol. Rudbeck. Atlantica Par. 3. pag. 210.

(5) Eric. Benzeli Præf. ad Evang. Goth. Oxon. 1749. 4to. & Edvardi Lye Edit. Præf.

92 *Of the First Inhabitants, Language,*

jectures upon the point, it (1) appears to be the language and character used by those conquerors, who were in possession of Italy in the fifth or sixth century; whether Goths or Lombards let others determine. The Gothic language, after reigning in most of the provinces of Europe, died away by degrees, being melted down into many dialects; and at last made room for the Sclavonian, which at present occupies near the better half of Europe.

The Origin of Letters. As our conceptions owe their preservation to speech and language, so language is preserved by writing. The use of letters has been so common for some thousands of years that few men now search into their original, and (2) some have vainly thought them coeval with language itself. Whoever has thoroughly considered the nature of an Alphabet, will, I believe, allow that it far exceeds all other human inventions. Men of very great abilities have attempted to give us the natural and rational grounds of its beginning; but their different schemes are sufficient to satisfy me, that it requires more than the talents of them all put together, to give us such as shall be free from exceptions; and therefore I take it to be a thing as inscrutable, as its author. If it has not been ordained by some

(1) A specimen of the same language and character was, not many years since, brought to light from the Manuscript papers of Seignior Donius; who about the beginning of the last century copied many pieces of old writing, which he found in Rome, and other parts of Italy. It is an instrument of bargain and sale of some lands, between two Ecclesiastics; and is published by Seignior Gori among Donius's Inscriptions at Florence. 1731. See Pag. 497. and Preface pag. xxv. The original was found at Arezzo, not far from Ravenna, the capital of the Gothic Emperour Theoderic.

(2) *Ex quo apparet aeternus literarum usus.* Plin. Lib. VII. c. 56.

secret decree of providence, we ought to lament, that the first divulger of the most wonderful art, that was ever yet found out to enlarge the mind of man, should be so little known at present: especially since the invention does not seem to be of the very remotest antiquity. If in order to trace it out, we go back to nature in its primitive simplicity, as it is to be found among the wild (1) Indians; it there appears that men, as rational creatures, have not only sounds and speech, but a way of communicating their thoughts at a distance by artificial signs, or pictures. This then is the first sort of writing; an art that arose from the innate faculty of (2) imitation peculiar to man; and might be capable of many improvements. But how it could enter into the human understanding, to cloath sounds in a few visible forms, which yet, by their different arrangements, are sufficient to express distinctly all words in all languages, is I must own above my comprehension. No two things can be more widely distant than these two arts: and therefore in our enquiries of this kind we ought never to lose sight of the distinction, between writing in general, and alphabetical writing.

*Moses and Cadmus
the first divulgers
of an Alphabet.*

I believe it is agreed on all hands, that alphabetical letters were known in the time of Moses; nor can I think that they are more ancient; nor that any other man has a better title to the inven-

(1) See Baron Lahontan's Travels. Vol. 2. p. 88. Colden's History of the Five Nations. p. 8. Purchase's Mexican Hieroglyphics. &c.

(2) Τὸ δὲ ὅ μίμησις, σύμφωνα τοῖς ἀνθρώποις ἐκ παιδὸς ἐστὶ, καὶ τότε ἀποφύεσθαι τὴν ἀλλαν ζῶσαν, ὅτι μιμητικώτατον ἐστὶ, καὶ τὰς μαθήσεις ποιεῖται ἀπὸ μιμήσεως τὰς πράξεις καὶ διπλῆς. Aristot. Poetic. c. 4.

94 *Of the First Inhabitants, Language,*

tion. This perhaps would appear more clearly, if we knew a little more of the history of Cadmus, who lived not long after him, and first brought letters into Europe: for till then, we find no mention of an alphabet, that can be depended upon for truth. Cadmus's errand of seeking his sister Europa, was only a (1) fable that took its rise from his coming into Europe. He seems to be a person, who for reasons unknown withdrew from the government under which he lived, in order to seek adventures; and, with a body of followers of desperate fortunes, to set up for himself, and to form a state in a foreign country. For this purpose he was not unqualified; as having his religion to choose, and being master of a new method of discipline. He and his company probably arrived at the Ægean isles in Phenician ships, and part of his crew might be Phenicians; this was enough to persuade people that he was a Phenician himself, nor was it his business to undeceive them. But whether he was Son to the king of Tyre, or only (2) Cook to the king of Sidon, deserves no enquiry; for both accounts seem equally fabulous.

(1) Σπαλιῶσαι ἢ Κάδμου ἐχ', ὡς Ἑλλῆνες φασί, κατὰ ζήτησιν Εὐρώπης, ἢ παῖδα Φοίνικος ἔξ ἡρατὸς Ζεὺς ἐν χρίματι ταυρῷ· ἀλλ' ἀρχὴν μὲν ἰδίαν ἐν Εὐρώπῃ μηχανεῖσθαι πλάττειν, ἀδελφὸς ἡραπομένης ποιέειν ζήτησιν· ἐξ ἧς καὶ ὁ τ' Εὐρώπης μῦθος ἦκεν εἰς Ἑλλῆνας. Conon. Narrat. XXXVII.

(2) This particular we learn from Athenæus, as likewise that Harmonia was the King's Minstrel, and that Cadmus ran away with her. Εὐήμερος δὲ Κῶος ἐν τῷ Τείτφ τ' ἱερᾷ Ἀναρχῆς τοῦ Ἰσορέ, ὡς Σιδωνίαν λεγόντων τῶτο· ὅτι Κάδμος Μάγειρος ὢν τ' βασιλεὺς, καὶ παρελάσαν τ' Ἀρμονίαν, αὐλητείδα καὶ αὐτὴν ἔσσαν τ' βασιλεὺς, ἔφυγεν αὐτῇ. Athen. Deipnos. Lib. 14. c. 22.

I find

Religion, Learning & Letters of Europe. 95

*Cadmus probably
a Jew.*

I find nothing in his history to convince me, that he was either a (1) Canaanite, Phenician, or Egyptian; for so many and different are the conjectures about him: but have often wondered that historians have never thought him an Hebrew, which seems to be his true appellation. Danaus and Cadmus are expressly called (2) "Leaders of those exiles, who, upon the general expulsion of strangers, left Egypt, and came into Greece; the greater part falling into the country now called Judæa." Diodorus, in the lost book of which this is a fragment, professed to speak of the affairs of the Jews; a people but little known to heathen writers, whose accounts of them are accordingly very defective, and sometimes false; and are to be supplied and corrected by the Jewish history. Diodorus supposed the exiles to be a mixture of strangers of different countries; but the Jewish history explicitly mentions no other people, as going from Egypt, besides the Hebrews. Therefore I think nothing more probable, than that Danaus and Cadmus were some of those *Murmurers in the wilderness*, (3) *Captains chosen by the people*, and literally *fell back* from Moses, or Joshua.

*The Mixt Multitude
from Egypt.*

Mention is indeed made of a
(4) *Mixt Multitude that went up with
them, with flocks and herds and very*

(1) See Bp Stillingfleet. Orig. Sacr. Lib. I. c. 1.

(2) Εὐδὸς ἐν ἐπιφανέστατοι καὶ δραστηρώτατοι συστράφητες ἐξεργήσαντες, ὡς πέντε φασιν, εἰς τὴν Ἑλλάδα, καὶ πᾶσι ἐντέροις τοῖσι, ἔχοντες ἀξιολόγους ἡγεμόνας, οὗ ἡγήσαντο Δαναὸς καὶ Κάδμος καὶ ἄλλων ἐπιφανέστατοι· ὁ δὲ πολὺς λαὸς ἐξέπιπεν εἰς τὴν καλεσμένην Ἰουδαίαν. Diodor. Excerpt. apud Photium Lib. XL.

(3) Numbers XIV. v. 4.

(4) Exodus XII. v. 38.

much

96 *Of the First Inhabitants, Language,*

much cattle; and I find the Jewish Rabbies make these a distinct people from the Israelites. But they seem to me to be only their servants or slaves, distinguished from the fighting men, mustered just before at Six hundred Thousand; attendants upon the camp, baggage, and cattle; the *Lixi*, or *Calones*; for without such a company an army is scarce ever known to march. These might be a mixture of Egyptians, or other people, and probably hired for the service. We find that they were the (1) first who began to murmur; possibly because in their distresses they fared harder than the rest of the army. Mutinies broke out at several times, and even (2) after the death of Moses. Therefore whether Danaus and Cadmus were at the head of the mixt multitude; or were rather Hebrew murmurers, as seems most likely to me; in a case so obscure every man must be left to his own judgment. Cadmus was certainly a person of abilities, and of great consideration among the exiles; and from the (3) name of his capital city, and the model of his new State, in Boeotia, we may, not without reason, take him to have been some bold rival of Moses or Joshua.

*Letters came from
Moses, or from the
Phenicians.*

We live in an age and country, where a Christian is in danger of reprehension, who should affirm that Letters were discovered by a God or by some divine man, though a (4) heathen might openly

(1) Numbers XI. v. 4.

(2) Joshua IX. v. 18.

(3) *Cadmus urbem suam Ebræo nomine appellavit Thebas, nempe תְּבֵיִם quod Navem significat; a navicula qua trajecerat.* Selden. De Diis Syr. Prol. c. 2.

(4) Επειδὴ πολλοὶ ἀπείροισι κατενόουν εἴτε τις Θεός, εἴτε καὶ Θεὸς Ἀνδραγαθὸς καὶ. Plato Vol. 2. pag. 18. Ed. Serran. *Quid illa vis, quæ tandem est, quæ investigat occulta?*

Religion, Learning & Letters of Europe. 97

profess such an opinion. I hold myself therefore excused from declaring, That the first alphabet was marked out by the finger of God; or that even Moses was the author of it. Let it be left to the judgment of the reader, whether he received it from the Phenicians, or they from him; for, from what appears at present, it must come from the one or the other. We are ready enough to give the testimony of an heathen author its due weight, when brought in competition with the Scriptures; and if we deal impartially, cannot refuse it in this case. (1) Eupolemus asserts in express terms that "Moses first delivered letters to the Jews, from whom the Phenicians received them, as the Greeks from the Phenicians." This assertion too is confirmed by (2) Diodorus; who says "The Syrians were the inventors of letters, from whom the Phenicians learnt them, and conveyed them to the Greeks." When we compare this passage of Diodorus, with the testimony of Eupolemus an older author, there can be no doubt, that Diodorus by *Syrians* here meant the *Jews*, Judea being a province of Syria. Thus (3) Herodotus speaking of the great battle of Magdolus, or Megiddo,

ta? — aut qui sonos vocis, qui infiniti videbantur, paucis literarum notis terminavit? — Philosophia vero omnium mater artium, quid est aliud, nisi, ut Plato ait, Donum, ut ego Inventum Deorum? Ciceron. Tusc. Quæst. Lib. I.

(1) Εὐπόλεμος δὲ ἢ Μωσίου φησὶ πρῶτον σοφὸν ἡμῶν καὶ ΓΡΑΜΜΑΤΑ ἐξηγεῖσθαι τοῖς Ἰουδαίοις πρῶτον, παρὰ δὲ Ἰουδαίων φοίνικας ἐξαλαβεῖν, Ἕλληνας δὲ ἐξ ἐκείνων. Euseb. Præp. Evang. Lib. IX. c. 26. Clement. Alex. Strom. Lib. I. p. 343. Eupolemus, Demetrius Phalereus, and the elder Philo, are mentioned with respect by Josephus, as having written with more accuracy of the Jewish affairs, than any other heathen authors. Joseph. Lib. I. c. Apion.

(2) Σύροι μὲν εὗρηται ΓΡΑΜΜΑΤΩΝ εἶσι, παρὰ δὲ τῶν φοίνικας μάδοντες τοῖς Ἕλλησι ἐξηγεῖσθαι. Diodor. Lib. V.

(3) Καὶ Σύροις περὶ ὁ Νεκὸς συμβαλὼν ἐν Μαδδολῶ ἐνίκησιν. Herod. Lib. II. §. 159.

wherein:

98 *Of the First Inhabitants, Language,*

wherein king Josiah was slain, says, that "Pharaoh Necho obtained this victory over the Syrians." Diodorus often mentions these first, or Syrian, letters, as used by Semiramis, Darius Hystaspis, the Arabians after the time of Alexander, and as being different from the Greek; tho' the latter were certainly derived from them.

The Arabians not the Inventers of letters. We affirm then upon the authority of heathen authors, that "Moses first gave letters to the Jews;" and no authority can be produced, to shew

that any nation used them before. (1) Plato has amused his readers with a conference between Thamus king of Egypt and his minister Thoth, upon the subject of letters; and would persuade us that the distinction of Mutes and Liquids was known at that time: but that this is all fabulous, will appear presently. The only specious argument for the antiquity of letters before Moses, is taken from the book of (2) Job; where we are told of *Words written or engraved with a pen*. Job as appears from the history was an Idumean, or Arabian; and, no mention of the Jewish law being found in the book, is supposed to be an old patriarch, who lived before Moses: this prevailed with (3) Sir Isaac Newton so far as to make him think, that Moses learnt the alphabet from the Midianites, who were Arabians. But it should be considered that the book of Job is poetical and dramatical; and that it is in the power of poets to draw characters, that shall suit with the

(1) See his Phædrus and Philebus.

(2) Cap. XIX. v. 23, 24.

(3) See Chronology of Egypt. Pag. 205. 8vo.

patriarchal

Religion, Learning & Letters of Europe. 99

patriarchal times, tho' the authors themselves lived long after. The age of the book, of which I pretend not to be a judge, is much controverted among the learned: some make Solomon the author, others bring it down to the times of the captivity. However granting that it is of the highest antiquity; nothing more, I think, can be inferred from the passage, than that the Arabs had at that time the art of publishing their thoughts by writing or engraving; which might be done other ways than by alphabetical letters. Of all nations, the Arabians seem to be one of the last that were acquainted with letters. Their most ancient characters are called the *Cufic*, and thought to be but little older than the Saracen empire. They are still to be found in some few books, and on the Silver coins of the first Caliphs an alphabet consisting of Twenty Two letters, in name and order answering to the Syriac, and seemingly derived from it. This similitude, between the Cufic and Syriac, may possibly raise a doubt, whether of the two is the older: and those, who are swayed by Sir Isaac Newton's opinion, may be sanguine enough to pronounce in favour of the Cufic, that "These are the letters meant in the book of Job." But what, I think, invalidates all pretences of this kind: (1) The Arabian

(1) For this information I am obliged to my learned friend the Reverend Mr George Costard, who was pleased to translate for my use, the following passage from an Arabic author of good note. *The first person who wrote Arabic was Ishmael... but the Truth as it is agreed upon among the Men of Learning is, that it was Morâmer Ebn Morrab the Anbarite; and it is said that from the Sons of Morrab and the Anbarites, writing (Arabic) spread amongst other people. Al-Asmabi says, they tell you that the Koreish were asked from whom did you learn writing and that they answered from Hirab. That the people of Hirab were asked from whom did you learn writing and they said from the Anbarites. Ebn Al-Habli and Al-Heisham Ebn Admi relate that the person who brought this way of writing*
O
from

100 Of the First Inhabitants, Language,

writers themselves acknowledge the novelty of their alphabet.

from Hīrab into Al-Hegaz was Harb the Son of Omyab the Son of Abdol' Shems the Son of Abd Menāf the Koreishite of the Family of Omyab; that he went into Al-Hīrab and returned to Meccah with this way of writing. Both these writers likewise say that Abi Sofian the Son of Harb was asked from whom did your Father receive this form of writing and that he said from Ashlam Ebn Sidrah, and that Ashlam being asked from whom did you receive writing, his Answer was from the Person that invented it Morāmer Ebn Morrah; and that they received this form of writing but little before Islamism. Ebn Chalikan in his Life of Abul' Hosen Ali Ebn Helāl called Ebn Al Bowāb. NB. Abi Sofian was Mahomet's great Opposer when he set up for a Prophet. Dr Pococke has given us the substance of this passage, but has added a caution at the end. *Hæc autem quæ diximus; potius de Karaiskitis, aliisque Arabum Islaemitarum tribubus, quam de Hamyarensibus intelligendum; in confesso enim est fuisse illis jam antea notam scribendi artem.* Specimen Hist. Arabum Oxon. 1648. pag. 154. The Hamyarites were an ancient kingdom in Arabia Felix, that flourished in the times of Ignorance, according to the distinction of their writers. *Status Arabum Ignorantiæ temporibus robore & potentia celebris est. Fuisseque regnum ipsorum penes tribus Kahtan, & præcipua regum familia apud Hamyarenses, e quibus fuerunt Reges, Domini, Tyranni, & Tobbai.* Specimen Hist. Arab. pag. 2. The Hamyarite way of writing was different from that of the Mahometans: *Characteres eorum ab illis quibus utuntur Arabas multum diversi, quod genus scripturæ Al Mosnad vocabant, literis inter se implexis minimeque distinctis, quas tamen vulgo discere non permittebant, nec cuipiam, nisi post impetratam ab ipsis veniam, iisdem utendi facultatem.* Idem pag. 155. Till a specimen of this occult writing can be produced, I humbly conceive from the description of it, that it may remain a doubt whether Al Mosnad was not a sort of hieroglyphic: or if it consisted of alphabetical letters, how long the Arabians used it before the Cufic. What credit the whole history of the Hamyarite dynasty may deserve, I leave to be determined by the reader, after he has perused the following passage. *Ultimum hunc (Dul Jadan) statuit Abul Feda Regum Hamyarensium, quorum imperium, juxta ipsum, duravit annos 2020, at secundum Al Jannabium & Ahmedem, ultra 3000.* "Quot annos singuli regnarunt non designavimus, inquit, quod omnino incertum sit, quod iis vulgo attribuitur spatium. Unde est quod dixerit Auctor *Ærarum* i. e. *Historiæ Gentium*, non esse inter omnes historias minus sana, quam *historia regum Hamyarensium*; cum pro tot annorum spatio tam paucos reges numerent. Sex enim & viginti reges numerant, quorum regnum 2020 annorum spatium complet." Idem pag. 62. If we admit Sir Isaac Newton's method of computation, by twenty years to a reign, the beginning of the Hamyarite dynasty scarce reached so high as the Christian æra.

There

Religion, Learning & Letters of Europe. 101

*The Greeks had letters
before the Canaanites
and Phenicians.*

There are different opinions about the time of Moses, and no less disagreement among authors about the age of Cadmus; but upon the general view of the history of their times, I think there could not be many years distance between them. Cadmus was certainly later than the other; and the time of his coming into Europe, according to Diodorus, could not be long after the (1) Exodus: and therefore I take the alphabet of Cadmus to be one, and the same, with that of Moses. The Jews, as they were unmixed with other nations, in all probability kept the secret of letters to themselves for a considerable number of years. *Moses* (2) *Wrote the law and delivered it to the priests*; so that letters seem at first to have been locked up in the book of the Law, and therefore not to be communicated to the

(1) To give my readers the best information I am able, about the time of this great event, the transmigration of letters into Europe; I will here fix the time of the Exodus, according to the judgment of a late worthy friend, whose accurate skill in chronology is well known to the learned. The Sum of his argument stands thus.

The Sothiac, or Canicular, period of the Egyptians, beginning July 20th, contained Egyptian years ————— 1461.

A New Canicular period commenced July 20th, in the Consulship of Antoninus P. and Bruttius Præfens, in the year after Christ — 139.
(*Vid. Censorin. de Die Natali. c. 21.*)

Therefore the Old Canicular period began in the year before Christ 1322.

Moses came out of Egypt 345 years before this period began — 345.
(*Vid. Clem. Alexand. Strom. Lib. I. pag. 335.*)

Therefore the Exodus happened in the year before Christ — 1667.

See Mr Maffion's *Sacred Chronology of the Pentateuch*: printed at the end of Mr Parker's *Bibliotheca Biblica*. 4to. Oxon. 1727.

(2) Deuteron. Cap. XXXI. v. 9.

102 *Of the First Inhabitants, Language,*

heathen. It was probably some time, before they were used by the Jews themselves in transacting their secular affairs; and therefore could not be easily known to their enemies, unless by some extraordinary accidents. For this reason I cannot believe that the Canaanites, and Phenicians knew letters near so early, as some authors have imagined, nor indeed till long after the Greeks; nor that Cadmus was a Canaanite, or Phenician.

The Samaritan the primitive Alphabet of Moses and Cadmus.

The learned of late have wished, and (1) proposed methods, to discover the first alphabet of Moses; which I think may be done without much difficulty. For if we compare the oldest alphabet of Judea, with the oldest alphabet of Greece, and find that they agree in the main; we may be said in effect to have found the primitive alphabet, both of Moses and Cadmus. Allowance must be made for time and improvement, when the agreement between speech and letters came to be more nicely examined. The first alphabet probably consisted of a few letters; till the number increased, from perhaps Sixteen to Twenty Four, and in some countries to Twenty Eight, Thirty, Forty, and more. The alphabet was never a matter of legal institution, and therefore liable to alterations in every age and country. It was adopted by common consent of nations, as a thing of universal benefit; and then left to the discretion, or caprice, of scribes, who formed the letters in various attitudes, erect, inclining, supine, or reversed;

(1) See *A Journey from Grand Cairo to Mount Sinai, and back again: By the Prefetto of Egypt. With remarks on Hieroglyphics and the Heathen Mythology.* By Robert Lord Bishop of Clogher. 1753.

but

Religion, Learning & Letters of Europe. 103

but still preserved the essential ducts. The oldest letters, now to be found on monuments, are the Greek written from the left hand; unless it may be thought that some of the Etruscan inscriptions, which begin from the right, may be of equal, if not superiour, antiquity. The Etruscan letters are for the most part the Greek inverted, and therefore probably the older alphabet of the two. For the constant practice of those nations, who were first acquainted with letters, has been always to write from the right hand: and the Greeks themselves at first wrote in that way, as we shall shew in a proper place. The Jewish letters do not appear on monuments, till that nation coined (1) money in the time of the Maccabees: and these are the letters preserved by the Samaritans after the captivity. They likewise (2) agree very well with the Etruscan, and therefore have the best claim to be called the oldest alphabet. The Samaritan characters on the coins are a little different from those which we find in manuscripts; and in the same manner, the letters on the older coins and marbles of the Greeks are more rude than those which were used in the time of Alexander the great: but this is no more than might be expected from improvement. The Syrians likewise afterwards gave a more beautiful turn to the forms of the letters, but in a manner different from the Greeks. By the primitive traces the (3) learned find the Assyrian, Chaldee, or common Hebrew characters derived from the Samaritan; and I take the Syriac to be de-

(1) Vide Hadr. Reland de Num. Vet. Hebr. Traject. 1709.

(2) Vide Chishull *NATURÆ ATQUE ORBIS ALPHABETUM*. Antiq. Asiat. pag. 24.

(3) V. Ern. Loescher *De Causis Linguae Hebrææ*. Franc. 1706.

rived

104 *Of the First Inhabitants, Language,*

rived from the Chaldee: and that these are three different gradations of the Jewish alphabet. The coins of the (1) Syrian kings, struck near two thousand years ago, have inscriptions both in Greek, and in the letters of the country; and these last are very unlike the modern Syriac, but approach near to the Samaritan; which therefore seems to have been at that time the vulgar character of the whole Syrian empire. These letters being found on stones and coins of the maritime cities of Syria, has given occasion to call them Phenician: which is only a tacit confession, that they are the oldest alphabet, or the letters mentioned by Eupolemus and Diodorus.

*Moses and Cadmus
could not learn the
Alphabet in Egypt.*

Let us next enquire, whether there are any grounds to think, that Cadmus was an Egyptian; and here we must expect to meet with opposition, both from ancients and moderns. The present age has been immoderately prejudiced in favour of the Egyptians and their learning; nothing of this sort is thought to have escaped them; all other nations in comparison are looked upon as barbarous. But if they had no better claim to other inventions, than they had to that of letters, I think we might be a little more sparing of our praises. The high opinion that has been entertained of their skill in speculative philosophy, mathematicks, &c. I am afraid, is not so much owing, to any real merit of theirs, as to our ignorance of what it was; for ignorance is the mother of admiration. Their ancient history appears to be as fabu-

(1) Vaillant Hist. Reg. Syr. Num. Demetrii Secundi, & Antiochi Septimi. Haym Tesor. Britan. Vol. I. Num. Demetrii Tertii. & pag. 105, 106, 107.

lous,

Religion, Learning & Letters of Europe. 105

lous, obscure, and confused, as any other. The remains of their greatest works only shew, that their country was once very populous, and abounded with the best materials for building; and that they spared no cost or pains in raising stupendous monuments. Even in these they have been (1) rivalled by barbarous nations; and in the finer arts of Statuary and Drawing, were far excelled by the Greeks and Romans. The Greeks however, who were

(1) The learned are too apt to overlook the monuments of their own, and other countries, which ought to raise their wonder no less than those of Egypt. Thus our monuments of Stonehenge and Abery, required as much skill in mechanics, as to raise the Obelisks. And perhaps as much art was used in transporting those bulky monuments to Rome, as in cutting them out of the quarries in Egypt. Statues of Giants, magnificent ruins of buildings, Portals, Pedestals, &c. monuments seemingly of the first ages, are found in Peru. See Garcilasso de la Vega, Book I. c. 1. Two Pyramids of the same form with the Egyptian, have been found in Mexico. See Gemelli Careri, Par. IV. Book 2. c. 8. p. 546. Coll. Voyag. These may possibly give some light into the age and authors of the other, and shew that they were built soon after the replenishing of the earth, and by Northern artists. For I make no doubt, but many more monuments of this kind might be discovered, if the North Eastern desarts of Asia were as carefully surveyed as those of Egypt and Libya. The missionaries, if I mistake not, found a pyramid near the ruins of an ancient city in Chinese Tartary. See Du Halde's Hist. of China. Vol. 4. p. 108. 8vo. Gemelli Careri adds that the use and design of the Mexican Pyramids was for bases, or altars, to the two deities whom they worshipped, the Sun and Moon; whose broken images lay at a little distance from the Pyramids. And this notion, of the Egyptian Pyramids being designed for Altars, has I think been entertained by some of our own learned men. And Wanslebius says, that there are evident marks of a Colossal Statue having been once placed on the top of the largest Pyramid. Of all the wonders that Herodotus saw in Egypt, he was most astonished at the house of Amasis, cut out of one stone, and after a voyage of three years incessant labour, under the conduct of 2000 pilots, brought from Elephantis to Sais. Herod. Lib. II. But even this is matched by another, of nearly the same form and dimensions, called the *Dwarf Stone*, now to be found in the Highlands of Scotland. See Wallace's Additions to the Britannia, in Orkney Islands, Isle of Hoy. pag. 1085. Ed. 1695.

only

106 *Of the First Inhabitants, Language,*

only travellers into Egypt, are supposed to have brought away abundance of knowledge; how much more must the Jewish Legislator, who received his birth and education there, and was certainly instructed in all their learning? Writing is said to have been first found out by their (1) Thoth or Mercury, Moses therefore could not be ignorant of the art of letters; nor will some people submit to believe, that he could learn it any other way. But I think it ought first to be made appear, that the Egyptians understood this art, which has not hitherto been done. Moses often cautions his people against the customs of Egypt, and in this has most remarkably distinguished the two nations: for the Second Commandment seems directly levelled against the Egyptian manner of writing. So that wherever Moses learnt his art, neither he, nor Cadmus, I think, could learn it in Egypt.

*The Egyptians had
no Alphabet.*

I can allow the Egyptians all the wisdom and learning, that is commonly ascribed to them, without admitting that they understood elementary letters. What knowledge they had was kept pretty much among themselves: not that I believe they made so great a secret of it, as is pretended, but revealed it to any one who would be at the expence of it. Their (2) books, being written

(1) *Literas semper arbitror Assyrias fuisse; sed alii apud Aegyptios a Mercurio, ut Gellius: alii apud Syros repertas volunt. Plin. Lib. VII. c. 56. Aegyptii literarum semet inventores peribent; inde Phœnicas quia mari præpollebant intulisse, gloriamque adeptos tanquam reppererint quæ acceperant. Tacitus Annal. Lib. XI. c. 14.*

(2) Books of this sort were in being in the last century, if we may believe Athanasius Kircher, or rather his correspondent. *P. Josephus Marcellaia retulit, se dum in Aegypto degeret banc bibliothecam [in Madrasæ Cayri] lustrasse, multaque millia MSS. comperisse, quos tanta custodiunt cura, ut nulli sub pœna capitis inde librum extrahere liceat; addit quoque se inter cætera admiratum esse certos quosdam*

in Symbolic and Hieroglyphic characters, were unintelligible to those nations, that knew the use of an alphabet. It required some time, pains, and instruction, to become acquainted with them; and this made initiation into their learning and mysteries, so tedious a business. If the first Hermes Trismegistus, Tautes, or Thoth, was the inventor of their letters, as (1) some have asserted, this will carry their antiquity almost as high as the Gods. And if the second Hermes or Thoth, secretary of Osiris, who is the person meant by (2) Plato and Diodorus; this will still raise them some centuries above the time of Moses. But in answer to all this, it may be replied, that the words Στοιχεῖα, Γράμματα, *Literæ*, tho' they properly signify elements, yet when applied to Egyptian writing, will (3) mean only Hieroglyphic marks, or characters. The letters therefore which the first Thoth carried into Egypt, or the second, since authors are pleased to distinguish them, invented there, seem to have been no more than Hieroglyphics; for if the Egyptians ever received alphabetical let-

quosdam papyraceos codices, seu hieroglyphicos, iis figuris quæ in obeliscis Romanis conspiciuntur, conscriptos; & quamvis Turcæ nullam fere, si Alchoranum excipias, librorum curam suscipiunt, horum tamen, ob antiquitatem, magnam curam haberi. Ling. Ægypt. Restit. Rom. 1643. Pag. 512. But their oldest books were Walls and Pillars inscribed with Hieroglyphics. Such are those at Dendery, or Tentyris, in upper Egypt, which Paul Lucas delineated; and from him Dr Perry, Travels. pag. 364. which are so numerous, that the building may rather deserve the name of a Library, than a Temple; and perhaps served for both.

(1) Sanchoniathon Phœnic. Hist. apud Euseb. Præp. Evang.

(2) Phædrus. Vol. 3. p. 274. Ed. Serran. Diod. Hist. Lib. I. p. 10.

(3) *Sculpturæ illæ effigiesque quas videmus Ægyptiæ sunt LITERÆ.* Plin. Hist. Lib. XXXVI. c. 8. Δύο μὲν Κεῖρας, ἓνα δὲ Ἰεραρχοῦ, καὶ ἑκατὸν μίαν, ἀεὶ φέρονται, καὶ ἡλῶσι τὰ πάντα τὰ ἀγάλματα ὀνόματι ΤΕΣΣΑΡΑ ΓΡΑΜΜΑΤΑ. Clem. Alexand. Strom. V. p. 567. Ed. Sylb.

108 *Of the First Inhabitants, Language,*

ters, they either made but little use of them; or have been unfortunate in not preserving them upon their ancient monuments. The Pyramids, which I take to be the oldest of all, have no characters of any kind. The Obelisks and Mummies contain only Hieroglyphics. And as the Obelisks were without question designed for publick monuments, I can never believe that they preserve any mysterious science known only to the priests; but that they were to be read and understood by all people. The same may be said of the Mummies, tho' of a less publick nature: and therefore I conclude that they had no other sort of writing. If the famous (1) *Mensa Isiac* should prove to be only a Calendar or Almanack, as I think I have somewhere read, it will be a further confirmation of my opinion. We find indeed upon all these monuments some characters of a more simple form, and which have seemingly less of picture in them; and (2) learned men, if they please, may call these alphabetical letters; tho' no one yet has been able to form the alphabet. They are intermixt with the others, and seem to be of the like import; that is, to signify things, whole words, or sentences. Few of them bear any similitude to other alphabetical letters; and I believe that such a variety of them may be found, as will be sufficient to constitute several full alphabets of twenty four letters each. I do not remember to have seen more than one Egyptian inscription, that could deserve the name of alphabetical writing, and it is

(1) Vide Laurent. Pignorium *Mens. Isiac. Explic.* Ven. 1605. *Montfaucon Antiq. Expl.* Tom. II. p. 338.

(2) *Aegyptios subinde Hieroglyphicis notis vulgares Alphabeti literas inseruisse.* Kircher *Hist. Obel. Pamph.* Art. I.

that

that (1) given us by P. Montfaucon. But we are not told from whence this monument came; and, besides its singularity, it appears at first sight to be different from those very ancient ones, of which we have so many hundreds now remaining in Europe, and which are undeniably Egyptian. If I may be permitted to pass my judgment upon it, I cannot think it so old as the time of the Ptolemies; nor that it was done in Egypt, but in India; and that the characters belong to some one or other of those Indian nations, to whom the Egyptians carried their rites and superstitions, after their empire was destroyed by Cambyses. If a people ever used alphabetical writing, it must undoubtedly appear upon their publick monumental inscriptions, if they had any, as the Egyptians had: and therefore whatever may be advanced to the contrary, by inference from ancient writers; or the moderns have asserted upon their own authority; ought to have but little weight against this negative evidence. Upon the whole I conclude, that the Egyptians were entirely ignorant of an alphabet, till they received what is called the Coptic; which whether introduced in the time of the Ptolemies, or much earlier, under Psammitichus or Amasis, is many ages later than Cadmus, and plainly derived from the Greek.

*The Greeks had no
alphabet before
Cadmus.*

That Cadmus was the first who brought letters into Greece, is, I think, a fact as well attested as any in antiquity. And yet it is the opinion of some late eminent authors that the Greeks had

(1) Antiquit. Expliq. Vol. II. Par. 2. Pl. CXL.

110 *Of the First Inhabitants, Language,*

(1) an alphabet before his time: and some (2) ancient accounts say that he only changed the forms of the letters. That the Greeks, like other nations, had a way of writing long before, is unquestionable; but that it was by an alphabet, is by no means clear to me. The judgment of Herodotus ought to be decisive in the case, if well supported, as I think it is. (3) Those Phenicians, says he, "who came with Cadmus, from whom came the Gephyreans, inhabiting that country [Tanagra in Bœotia] introduced many arts, and amongst the rest that of Letters; the Greeks having none before, as it seems to me." There is a passage from a more ancient author quoted by Diodorus, which has been judged to contradict this opinion of Herodotus; but, as far as I can see, entirely agrees with, and confirms it. Here if I differ from much abler criticks, I hope it will be taken in good part, as my intention is only to vindicate the passage from the suspicion of absurdity or corruption, with which it has been charged; to make it consistent with itself and other histories; and this without adding, altering, or omitting, a single letter in the original. (4) "Dionysius the Milesian

(1) Jac. Palmerius in Græcia Antiq. c. 9. pag. 49, 50. J. Bouhier De priscis Græcorum & Latinorum literis, ad finem Palæographiæ Montfaucon. Jackson Chronological Antiquities Vol. 3.

(2) Οὐκ ἐξ ἀρχῆς εὐρέην [Cadmus] ἀλλὰ τὸς τύπους τῶν γεγραμμάτων μεταδίδται μόνον. Diodor. Lib. V. p. 235. Diodorus seems to mention this only as a report of the Cretans.

(3) Οἱ δὲ φοίνικες εἴσιν, οἱ σὺν Κάδμῳ ἀπὸ Κρήνης, τῶν ἴσται οἱ Γεφυραῖοι, ἀλλὰ τε πολλὰ οἰκίσαντες πάντων τῶν χερσίν, ἐσήγαγον διδασκαλίαν ἐς τοὺς Ἕλληνας· καὶ δὴ καὶ Γεγραμματα ἐκ εἶναι περὶ Ἑλλήνων, ὡς ἐμοὶ δεικνύει. Herodot. Lib. VI. §. 58.

(4) Φησὶ τοίνυν [Dionysius Milesius] παρ' Ἑλλήνων πρῶτον εὐρέτην γράμματα Λίνον ἐυδαιμόνη καὶ μέλιν· ἐπὶ δὲ Κάδμῳ κομίσαντο ἐκ φοινίκης τὰ γράμματα ΓΡΑΜΜΑΤΑ, πρῶτον εἰς τὸ Ἑλληνικῶν μεταδίδται ἀλφάβητον, καὶ τὰς προσηγορίας ἐνέστω τάξαι, καὶ τὰς χαρακτῆρας ἀλφαινοποιῶσαι.

Religion, Learning & Letters of Europe. III

“says, that *Linus the Theban Poet* was the first inventer
 “of rythms and melody; and that *Cadmus* bringing with
 “him from *Phenicia* what we call Letters, *Linus* first in-
 “troduced them into the Greek language, and gave each
 “their (a) names, and copied their (b) forms: Letters
 “therefore were called by the common name of (c) PHE-
 “NICIANS, because the Greeks received them from the
 “Phenicians; but from the (d) Pelasgians being the first
 “who used these *newly* (e) introduced characters, they
 “were called by their own name *PELASGIC Phenicians*.”
 This is the sense of the passage, as it appears to me;
 which I shall beg leave to illustrate by a few notes.

(a) *Their names.*] Their first and foreign names were
Alph, Beth, Gaml, Dalib &c. with Eastern termina-
 tions, which sounded unnatural in the Greek idiom.
 The Master of harmony therefore called them *Alpha,*
Beta, Gamma, Delta &c.

(b) *Their Forms.*] These too accorded with the East-
 ern manner of writing, from the right hand to the left;
 and were so used by *Linus* and the *Pelasgians*. The
Ionians, or later Greeks, afterwards inverted the forms,
 to accommodate them to their way of writing from the
 left hand to the right; from whence they were called
 IONIC LETTERS. Nevertheless the first, or *Pelasgic*,
 way of writing was not totally disused till many ages
 after, as appears by the names of kings and cities, now

ου. κοινῇ ἔν τα γράμματα ΦΟΙΝΙΚΙΑ κληθῆναι ἀπὸ τοῦ πρώτου τῶν Ἑλλήνων ἐκ Φοινίκων μετα-
 τηθῆναι· ἰδίᾳ δὲ τῶ Πηλασγῶν αἰσχροῦν χρησαμένον τοῖς ΜΕΤΑΤΕΘΕΙΣΙ χαρακτῆρσι, Πηλασ-
 γικὰ αἰσχρολογηθῆναι. Diodorus Lib. III.

to

112 *Of the First Inhabitants, Language,*

to be found on (1) Greek coins, struck near a thousand years after the time of Cadmus: and from the Sigeian and other inscriptions, which are wrote both ways *βυσπο-φνδω* as they called it, the letters being retrograde, and the line returning back like the Ox in plowing. It was to avoid the inconvenience of inverting the forms, that the later additional letters, as H, Θ, Ζ, Φ, Χ, Ψ, Ω, were made of such a figure as to be used both ways.

(c) PHENICIANS.] Here I take the word (2) *Φοινίκια* for a substantive; and if I am mistaken, err with a professed grammarian. *ΦΟΙΝΙΚΙΑ*. *Λέξων ἡ ἱόντων Γράμματα*. Hesychius. So that *Γράμματα*, *Letters*, or *Gravings*, was only a secondary name, given them from the way of forming them; nor does it seem to have been known to Homer, who never once uses it. I need not put the reader in mind of our own practice, in calling things by the names of the countries from whence they came; as *Turkeys*, *Guineas*, *Hollands*, &c.

(d) *Pelasgians*.] The word means no more than the older inhabitants of Greece, in contradistinction to the Hellenes. In the days of Cadmus there were no other than *Pelasgians*. But when the posterity of Deucalion

(1) Instances of this sort are found for the most part on the oldest coins; hundreds might be produced from Goltzius, Spanheim, Paruta, Begerus and others. And yet I cannot wholly ascribe this practice to an affectation of antiquity; but sometimes to the inaccuracy, or indifference of the Coiner. For as the word was easily understood, which way soever wrote, he might sometimes forget, at other times might not give himself the trouble, to reverse the letters on the Dye.

(2) I since find that the word *φοινίκια*, in Herodotus and others, tho' it seems to be more of an adjective than *ΦΟΙΝΙΚΙΑ*, is yet used substantively in the Teian *DIRÆ* inscription: H. *ΦΟΙΝΙΚΙΑ ΕΚΚΟΨΕΙ. Ι. Ε. ΑΥΤ ΛΙΤΕΡΑΣ ΕΡΑΣΕΡΙΤ*. Chishull Ant. Asiat. p. 98.

had

Religion, Learning & Letters of Europe. 113

had dispossessed them of their seats, the Greeks began to be called Hellenes, Æoles, Dorians, Iones, &c. However some Pelasgians still remained in Italy and other places, and preserved their old language; which Herodotus called Barbarous, as being so very different from the Greek of his own time. This revolution though it produced by degrees a great change in the Greek tongue, yet wrought none in the letters, till long after. (1) Linus wrote the exploits of the elder Bacchus in Pelasgic letters; Orpheus, and Pronapides Homer's master, and Thymætes another old poet, are said to have used the same, and to have wrote in the old, or Pelasgic, language. And perhaps Homer's and Hesiod's works were the first, that were written in the Ionic or Hellenic Greek, and in the righthanded character. The people of Attica, who never yielded the point of antiquity to any other nation of Greece, tho' they used the Cadmean, or Pelasgic, letters, yet called them (2) *ATTIC*, as if they were the growth of their country. That the Attic letters were of the ancient form, is certain: *Ἀθηναῖοις Γράμμασι, ἀπὸ Παλαιῶν.* Harpocraton. *Ἀθηναῖοι Γράμμαται. Τὰ ἀρχαῖα, ἑπταχρεία.* Hesychius: and it is as certain that they were different from the Ionic: *Συνθήκαις ἂς ἔτι τοῖς Ἀττικοῖς γράμμασι ἐπηλιτεύοντο, ἀλλὰ τοῖς Ἰωνοῖ.* Theopompus apud Harpocraton.

(1) Τὸν δ' οὖν Λίνον φασὶ τοῖς Πελασγοῖς γράμμασι συνταξάμενον τὰς τῷ πατρὶ Διονύου περὶ τοῦ — ὁμοίως δὲ τότε τοῖς χηρῶν τοῖς Πελασγοῖς γράμμασι τὸν Ὀρφέα καὶ Προνάπιδαν τὸν Ὅμηρον διδάσκαλον — πρὸς δὲ τότε τοῖς θυμώτεσσιν ἑπταχρεῖα — ἀρχαῖα τῇ τὴν ἀλλοτρίᾳ καὶ τοῖς γράμμασι χηρῶν. Diodorus Lib. III.

(2) *Una solummodo Athenæ legis prætextu centum fere annis resistere: unde factum, ut Cadmeæ Literæ non raro apud historicos sub ATTICARUM nomine celebrentur.* Chishull in Inscript. Sigeam Cap. III.

114 *Of the First Inhabitants, Language,*

(e) *Newly introduced.*] I translate the word Μεταθεσις in the same sense, in which the verb μεταθεμαι was used just before ; which I think the true and natural construction. If it should be taken in the sense of *Altered* or *Changed*, it may perhaps mean no more than the other : the Greek Characters, Symbols, or Hieroglyphics, being now changed into Alphabetical letters.

*Linus the first refiner
of the Greek lan-
guage.*

I advise the reader not to overlook that circumstance of Linus's being the inventor of Rythm and Harmony ; which seems to be mentioned not without a peculiar propriety. For Language being now reduced to its elements, he was enabled to form the rules for this art ; which could be but very imperfectly done before that time. And here I think we ought to give Linus, tho' a Pelasgian, and a Boeotian, the honour of being the first refiner of the Greek tongue.

*The Pelasgians brought
letters into Italy.*

The Latines, as all authors agree, received their letters from the Greeks. Here tho' the history is not so dark, as that of Cadmus, yet it is not entirely free from obscurity. Pliny says in general that (1) The "Pelasgians brought Letters into Latium." This is indefinitely expressed, without note of time, or distinction of places : Latium may be taken for all Italy, and the Pelasgians were spread over all Greece. The intercourse between Greece and Italy began with the Titan empire, and first ages of navigation. The story of Saturn and Janus is

(1) *In Latium literas attulerunt Pelasgi.* Hist. Lib.VII. c. 56.

Religion, Learning & Letters of Europe. 115

so very particular, that we can hardly think it a mere poetical invention. Janus seems to have been a petty prince, or viceroy, under Saturn, whilst he held the sovereignty: and that Saturn retired to him after his deposition, or abdication, as (1) Lucian will have it, the memory of the Golden age, so religiously preserved in Italy, scarce leaves us any room to doubt. The inhabitants of both countries seem to have had the same original, spoke the same language, had the same customs, and in short were (2) Scythians. The Aborigines, as they are called, or first people of Italy, were reckoned barbarians, and so were the Pelasgians; but both seem to have been as much civilized, as any other nation of their time: at least we may think that they began to be civilized in the days of Janus and Saturn. Long after this, (3) Oenotrus son of Lycaon, an Arcadian, brought a colony into Italy, from whom the country was called Oenotria; but this migration goes too far back into the fabulous ages, to be determined with any certainty as to time.

(1) Vide Lucian. Saturnalia.

(2) *Unde autem hi coloni [Ausones] profecti sint, & quæ prior illis patria fuerit, difficile dictu est, cum veteres hic altissime fileant, Ælianus αὐτόχθονας pronunciet, Var. Hist. Lib. 9. c. 16. Quod si conjecturis hic indulgere licet, Scythicæ originis suspicor, præcipue ex moribus & corporis proceritate, quibus hic populus insignis fuit.* Theod. Ryckius, De Primis Italiæ Colonis. Cap. 2. The Ausones, called also Osci and Opici, were the first inhabitants of Italy; Eustathius says, that they were so called from Auson, Son of Atlas and Calypso.

Εκ Διὸς Αὐσονῆς, αἰὲν μέγα κοιρανέοντες. Dionys. Perieges. v. 78.

Λέγονται δὲ Αὐσόνες ἀπὸ Αὐσονός ὃς πρῶτος μὲν ἦν καὶ Ρώμῳ βασιλεύσας πρὸς πᾶσαν ἰσορρεῖται, Ὀδυσσεὺς γεγονὼς ἐκ τῆς Κίρκης ἢ, κατὰ τὴν Εὐρώπῃ Γεωγραφίαν, ἐκ Καλυψῆς θυγατρὸς τοῦ Ἀτλαντίου. Eustath. in locum.

(3) Πρῶτοι γὰρ Ἑλλήνων ἔπειτα φαιακῶντες τὸν ἰώνιον κόλπον ᾤκησαν Ἰταλίαν, ἄγοντες αὐτοὺς Οὐρανὸς καὶ Λυκάονος. Dion. Halic. Lib. I. pag. 9.

Q

Dionysius

116 *Of the First Inhabitants, Language,*

*Pelasgian settlements
in Tuscany.*

Dionysius Halicarnassensis, from authors now lost, has preserved a more accurate account of some later Pelasgic settlements. (1) "Hellanicus the Lesbian says, "that the Tyrrhenes were formerly called Pelasgians, and "that they took the name of Tyrrhenes after they settled "in Italy. In his Phoronis he has these words: *Phrastor* "was the son of their king Pelasgus and Menippe the daughter of Peneus; *Amyntor* was son of Phrastor; *Teutamides* of Amyntor; and *Nanas* of Teutamides; in whose reign the Pelasgians were driven out by the Hellenes; "and landing, and leaving their ships in the river Spines, "[or Po] seized upon the inland town Croton [or Cortona] "and making incursions from thence, founded at last what "is now called Tyrrhenia," or Tuscany. This colony, as he tells us afterwards, came from (2) Hæmonia, now called Thessaly: and they were probably some of the first Pelasgians driven out by Deucalion, or his sons.

*The Colony under
Evander.*

Again he says, (3) "Not long after this, about Sixty years before the "Trojan war, according to the Ro-

(1) Ελληνικός δὲ ὁ Λέσβιος τὸς Τυρρηνίους φησὶ Πηλασγὸς πρῶτος καλεσθῆναι, ἐπειδὴ κατέκτισεν ἐν Ἰταλίᾳ, καθελθεῖν ἂν ἔχουσιν περὶ τὴν τοιαύτην ἔχει ὁ αὐτὸς ἐν Φορωνίδι ὁ λόγος ὅδε. Τὸ Πηλασγὸς τὴν βασιλείαν αὐτῶν καὶ Μενίπης τὴν Πηνειοῦ ἐβύητο τρέφειν. τὴν δὲ Τεταμίδης. τὴν δὲ Νάνας. ὅτι τῶν βασιλευσάντων οἱ Πηλασγοὶ ὑπὸ Ἑλλήνων ἀνέστησαν, καὶ ἐπὶ Σπίνῃ ποταμῷ ἐν τῇ Ἰωνίᾳ κόλπῳ τὰς νῆας καταλιπόντες, Κρότων πόλιν ἐν μεσσηνίᾳ οἶκον, καὶ ἐνταῦθεν ἐρμώμενοι τὴν νῦν καλεσθῆναι Τυρρηνίαν ἐκτίσαν. Dion. Halic. Ant. Lib. I. p. 22.

(2) Ἐπειδὴ οἱ μεταστάντες ἐκ τῆς τότε Λιμονίας, νῦν δὲ Θεσσαλίας Πηλασγοί. Id. p. 49.

(3) Μετὰ δὲ ἐπὶ πολὺ χρόνον σὺν ἄλλοις Ἑλλήνεσσι εἰς ταῦτα τὰ χεῖρα Ἰταλίας κατέλθοντες, ἔκτισαν μάλιστα ἐπὶ τῇ Τροικῇ, ὡς αὐτοὶ Ῥωμαῖοι λέγουσιν, ἐν Παλατίνῃ πόλει Ἀργεδικῆς ἀτασῆς ἡγήτο δὲ τὴν δαμνίαν Ἐβανδρῶν. — Οὗτος ὁ σῶλος αὐτῶν ἐκ τῆς κοιτοῦ τὴν γῆν ἐπέμψθη, ἀλλὰ παρὰ τὸν σῶλον τὴν δαμνίαν ἐκτίσαν μὲν οὐκ ἐπὶ τῇ γῇ. ἐπύργον δὲ τότε τῇ βασιλείᾳ τῆς Ἀδοεικῆς παρὰ τὸν σῶλον. — Λέγονται δὲ καὶ Γερμανῶν Ἑλλήνων χεῖρα εἰς Ἰταλίαν πρῶτον ἀφικόμενοι, πρὸς ταῖς ἀρχαῖς. Dion. Halic. Lib. I. p. 24, 26. *Evander tu-*
ca,

Religion, Learning & Letters of Europe. 117

“man account, another fleet of Greeks arrived on the
 “same coast of Italy, from Palantium a town in Arcadia,
 “under the conduct of Evander. — This colony was not
 “sent out by general consent of the citizens; but the peo-
 “ple being divided into two factions, [I suppose Pelas-
 “gians and Hellenes] the weaker party retired of their
 “own accord. — Faunus was then king of the Aborigines.
 “— These are reported to be the first who brought into
 “Italy the use of the Greek Letters, which were then but
 “newly known to the Arcadians.” Criticks, from the men-
 tion of these two colonies, have raised a difficulty, where
 I think there was no occasion; by making an unnecessary
 (1) distinction between Pelasgians and Arcadians. For if
 all the inhabitants of the several districts of Greece, in the
 same manner, were to be reckoned distinct from the Pe-
 lasgians; the latter would have no place left them in the
 country, tho’ they were confessedly in (2) possession of the
 whole. Both colonies therefore were Pelasgians the first
 of Theffaly, the second of Arcadia; for it is certain that
 (3) Pelasgia was the old name for both those countries.

ea, profugus ex Peloponneso, auctoritate magis quam imperio, regebat loca, Venerabilis Vir miraculo Literarum, rei novæ inter rudes artium homines. Liv. Hist. Lib. I. c. 7.

(1) *Sed sive Pelasgis, sive Arcadibus, is debetur bonos, in eo Tacito Plinioque convenit, quod uterque Latinos a Græcis eas [litteras] velit accepisse.* Vossius Grammat. Lib. I. c. 11.

(2) Δοκεῖ δὲ μοι εἶναι τὸνομα τῶτο [Ἑλλὰς] ξυμπασι πῶ εἶχεν, ἀλλὰ τὰ πρὸ τοῦ Ἑλλαντοῦ Δουκελίουτος, καὶ πάνυ εἰ δὲ εἶναι ἡ δῆλιος αὐτῇ, καὶ ἔστι δὲ ἀλλὰ τε, καὶ τὸ Πελασγικὸν ὅτι πλείον ἀφ’ ἑαυτῶν τὴν ἐπωνυμίαν, παρέχουσιν. Thucydides Hist. Lib. I. τὴς δὲ Πελασγῆς, ὅτι μὲν ἀρχαῖον πρὸ φίλον καὶ ἡ ΕΛΛΑΔΑ ΠΑΣΑΝ ἐπιπόλασι. Strabo Geogr. Lib. V. τῆς νῦν Ἑλλάδος πρὸτερον ἡ ΠΕΛΑΣΓΙΝΗΣ καλεομένης. Herodot. Lib. I. c. 58.

(3) Θισσαλία ἀπὸ Θισσαλῆς, ἡ πρὸτερον Πελασγία. Steph. Byzant. ἀπὸ τότε ἡ [Arcade] βασιλευσάντος Ἀρχαδία τε, ἀπὸ Πελασγίας, ἡ χώρα, καὶ ἀπὸ Πελασγῶν Ἀρχαδῆς ἐκλήθη οἱ ἄνθρωποι. Pausan. Arcad. p. 459.

118 *Of the First Inhabitants, Language,*

We see that both colonies landed in Tuscany, and that both were driven from Greece in the time of the Hellenes: and it does not appear, nor is it probable, that the first colony brought letters with them: therefore we may securely fix the *Æra* of letters in Italy, to the time of Evander, or Sixty years before the war of Troy.

Æneas's colony of Phrygians.

After the destruction of Troy, *Æneas* came with his colony of Phrygians, and has not a little eclipsed the glory of Evander; the Romans choosing to derive their descent from the Trojans, rather than the Greeks. But the Greek colony seems to have laid the foundation of all the Roman greatness; as the emperor (1) Antoninus Pius afterwards acknowledged, by the many favours which he conferred upon the town of Pallantium. The *Æra* of Evander began the Second Age of politeness in Italy: when the introduction of letters improved old arts, and gave birth to new ones. The Tyrrhenes or Etruscans were the first polite people; and we find that they grew to be such by the revolutions in Greece. The most ancient works of art, that Italy can boast of at present, are of the Etruscans. Their rites sacred and civil were examples to other nations, as the Samnites, Sabines, Romans, &c. And before they had lost their power, and were incorporated into the Roman state, we find the (2) youth of Rome were

(1) Ρωμαίων μέρος τ' ἐξ ἡμῶν πόλιος, ὅσῳ ᾤκειτο ὑπὸ τ' Εὐάνδρῳ καὶ Ἀρχάδῳ τ' οὐρανο-
λυθηνίων, ὄνομα ἔχει Παλλάντιον, κατὰ μνήμην τ' ἐν Ἀρχαδίᾳ. Χρόνῳ δὲ ὕστερον μετέπεισε τὸ
ὄνομα ἐν ἀναρίστῳ ῥαμμαίων τῷ ΠΙ Α καὶ τ' Ν. Τύτων μὲν τ' ἀγομῶν ἐπὶ τῷ Παλλαντιῳσι ἐκ
Βασιλίδος [Antonino P.] ἐβλήοντο διατεῖν. Pausanias in Arcad. p. 525, 526.

(2) *Cere educatus apud hospites* [M. Fabius Cæso] *Etruscis inde literis eruditus*
erat, linguamque Etruscam probe noverat. Habeo auctores, vulgo tum Romanos pue-
ros, sicut nunc Græcis, ita Etruscis literis erudiri solitos. Liv. Hist. Lib. IX.

instructed

Religion, Learning & Letters of Europe. 119

instructed in the Etruscan language, by way of accomplishment.

*The Pelasgic language
and letters preserved
by the Etruscans.*

The Etruscans then were the first who received letters, and I think we may venture to call them the Pelasgic letters. Perhaps we might proceed a step further, and assert that these letters have likewise preserved the Pelasgic language: for I know not in what ancient monuments it is to be found, unless in the Etruscan Inscriptions.

*The declension of the
Etruscan language
and letters.*

When a nation is arrived to a certain pitch of politeness, it often becomes a prey to another less civilized: this was the case with the Etruscans and Romans. The Romans, if we consider their first beginning, were the very (1) dregs of the people of Italy; but by submitting to wholesome laws, a constant exercise of arms, and a steady adherence to virtue, they raised themselves to a superiority over all the rest. Their language was at first the language of Italy; a mixture of Pelasgic dialects, from the Etruscans, Oscans, Sabines, Samnites, and others. This language was improved by their conquests, but came not to its full growth, till the fortune of Greece declined; and brought the Romans to an acquaintance with the more refined Greek language, which soon made its way into their own. That grace, harmony, and majesty, so much admired in the Roman language,

(1) *Et tamen ut longe repetas, longeque revolvās
Nomen, ab infami gentem deducis aſylo:
Majorum quiſquis primus fuit ille tuorum,
Aut paſtor fuit, aut illud quod dicere nolo.* Juvenal Satyr.VIII. v. 272.

ſeems

seems to be derived from adopting the Greek into it; tho' after all it never came up to the other. As the Romans increased in power, the Etruscans, who before were the most accomplished nation, sunk in esteem, as is usual with a conquered people; but under these disadvantages still cultivated the polite arts, and preserved their old way of writing. It would be flattering their memory too much, to say that their performances in sculpture and painting, vied with the finished pieces of the Greeks in the time of Alexander; for then they Greeks had attained to such a perfection in those arts, as never since could be equalled. After the custom of their ancestors, the Etruscans committed their records to the most durable materials, Stones and Brass; which by good fortune have long outlived their language. This language too was only an obsolete Greek, which became generally neglected, so as not to be understood by their masters: though when learning was at its greatest height in Rome, they looked upon it with a more favourable eye, as being the parent of their own; and then began to study it as a science.

The Etruscan monuments and inscriptions.

The Etruscan language being at length extinct, the materials designed to preserve it were soon destroyed, or buried in ruins; the too common fate of monuments wherever ignorance prevails. Here they underwent a long night of oblivion, till the revival of true learning, which is always accompanied with a veneration for antiquity. These monuments, as time and chance brought them to light, were carefully preserved by persons of curiosity; who though they understood them not, yet judged that hereafter they might be intelligible to others,

Religion, Learning & Letters of Europe. 121

others, and therefore worth preserving. It is more than a (1) century since some of these inscriptions have been made publick, and in this last age a new scene of literature has been opened by their means. Whole (2) volumes have been filled with Etruscan sculptures and inscriptions, and attempts have been made to illustrate and explain them. It is to be wished that success may answer the generous intentions of those learned persons who have undertaken the task; but at present I am obliged to say, that they still continue doubtful, if not as obscure, as before. And I despair of seeing them explained to any purpose, till they are taken in hand by some one well skilled, not only in Greek and Latin, but in the Hebrew, and its kindred dialect the British or Celtic. Thus much I thought proper to say in behalf of our ancient language, which, not without shame be it spoken, is now as much despised by Englishmen, as it is esteemed by the learned in foreign parts.

*The Etruscan letters
Pelasgic, the Roman
Ionic.*

The (3) Italian antiquaries confess the difficulty of explaining these monuments, and seem not entirely agreed among themselves, even a-

(1) Vid. Bernardinus Baldus Divinat. in Tabulam Æneam Eugubinam lingua Hetrusca veteri perscriptam. Aug. Vind. 1613.

(2) Vid. Ant. Fran. Gorius Museum Etruscum exhibens insignia veterum Etruscorum monumenta Æneis Tabulis 200 edita & illustrata. 3 Vol. Florent. 1737. Tho. Dempster De Etruria Regali Lib. VII. Florent. 1723. Museum Florentinum. Flor. 1731, 1732, &c. Scipio Maffei Museum Veronense. Veron. 1749. Museum Cortonense. Rom. 1750, &c.

(3) *Non deerunt qui opinentur Etruscorum explicationem me aggressurum esse, a quo tamen consilio ego quidem longissime absum: hoc scilicet eruditionis genus a Græca & Romana tam diversum, ac dissitum est, tot præterea tenebris circumvolutum & oblitum, ut paucis discuti ac pertractari nequaquam possit.* Scip. Maffei Mus. Veron. Præf. pag. 11.

bout

122 *Of the First Inhabitants, Language,*

about the names of the letters. One who has very well deserved of the learned world, and of this province of Literature, (1) denies that they are Pelasgic, "Because formed "from the right;" which is the very reason I assign for their being Pelasgic. A no less able antiquary of that country without scruple (2) calls the Etruscan letters Pelasgic, in which I think he is right; but not so, when he calls them Latin, at the same time. The Etruscan, it is true, were the oldest letters of Latium, but Signior Gori rightly distinguishes between the Etruscan and Latin, or what may be more properly called the Ionic, or Roman, letters. (3) Pliny says "The ancient letters of the Greeks "were the same as the Latin;" but he must here mean the old Ionic letters, which were undoubtedly the same with the Roman; being written from the left hand, the way used by the Romans: and so (4) Tacitus is to be understood, when he says "The forms of the Latin letters "were the same with the oldest of the Greeks." The Ionic way of writing did not universally prevail even in Greece, till ages after it was found out. The (5) Athenians did not comply with it till the Archonship of Euclides A.V.C. 350. The Sigeon inscription which is older

(1) *Nam characteres Etrusci plane sunt a dextra sinistrorsum scripti; quum Pelasgici qui iidem prorsus ac Latini sunt, a sinistra dextrorsum tendant.* Fr. Gori. Prol. ad Mus. Etrusc. pag. 54.

(2) *Siquidem hoc certum est adeo quam quod certissimum, characteres Tabularum [Eugubinarum] Pelasgicos esse ac Latinos.* Scip. Maffei Orig. Etrusc. & Latin. pag. 63.

(3) *Veteres literas Græcorum easdem esse ac Latinas.* Hist. Lib. VII. c. 58.

(4) *Et forma literis Latinis, quæ veterrimis Græcorum.* Annal. Lib. XI. c. 14.

(5) Τὴν δ' Ἀθηναίων ἐπέκειντο χεῖρ' ἢ Ἰώνων χεῖρ' αὖτις Ἀρχὸν ὁ Ἀθηναῖος ἐπ' Ἀρχοντῶν Εὐκλείδῃ. Suidas in Σαμίων ὁ Δῆμος.

than

Religion, Learning & Letters of Europe. 123

than that *Æra*, begins with Ionic writing; but the line returns in the Pelasgic manner, as the Etruscans wrote. In time, as (1) Pliny says, "The tacit consent of all nations agreed to use the Ionic letters." But the Etruscans never consented, for they wrote still in the Pelasgic way. When then did the Romans consent? I answer, about the time of Tarquinius Priscus their fifth king. (2) Tacitus assigns two Epochs for the reception of the Greek letters; "The Etruscans in Italy, says he, received their letters from Damaratus the Corinthian; the Aborigines from Evander the Arcadian." Damaratus the Corinthian fled from the tyranny of Cypselus about the beginning, or perhaps the middle, of the second Century of Rome; and if he brought letters with him, as Tacitus says, I think they must have been the new or Ionic alphabet; as being different from what the first Etruscans, or Aborigines, had received from Evander, above five hundred years before. Tarquinius Priscus was the son of Damaratus, and probably introduced his father's letters into the Roman language. (3) Dionysius Halicarnassensis speaks of a Pillar remaining in his time in the temple of Diana at Rome, "With an Inscription in Latin letters, whose forms were such as the Greeks anciently used." But I suppose, that these were only the oldest Ionic letters, the pillar being set up by Servius Tullus, the successor of Tarquinius Priscus.

(1) *Gentium consensus tacitus omnium conspiravit, ut Ionum literis uterentur.* Hist. Lib. VII. c. 57.

(2) *Literas in Italia Etrusci ab Corinthio Damarato, Aborigines ab Arcade Evandro acceperunt.* Annal. Lib. XI. c. 14.

(3) *Αὕτη δέκεται ἡ Στήλη μέχρι τῆς ἡμῶν ἡλικίας ἐν τῷ τῷ Ἀρτέμιδος ἱερῷ κειμένη γραμμάτων ἔχουσα χαρακτῆρας Ἑλληνικῶν, οἷς τὸ παλαιὸν ἡ Ἑλλὰς ἔχεν.* Antiq. Lib. IV.

124 *Of the First Inhabitants, Language,*

Pliny likewise proves from the Delphic brass table preserved in the Palatine Library, (1) "That the ancient Greek letters were almost the same with the Latin letters of his time:" and the inscription, as he has given it, shews that they were only Ionic letters. After the Romans had established the use of the Ionic letters, they seem not to have acknowledged the Etruscan to be a Greek alphabet. The most learned of them knew none older than the Ionic: as appears from the Greek (2) Farnese inscriptions of Herodes Atticus. This learned man, out of a sacred regard to antiquity, caused the oldest orthography to be observed in the writing, and the letters to be delineated after the most antique forms that could be found: and they are plainly no other than the Ionic, or righthanded characters.

All Alphabets derived from one.

All Languages were derived from one; and it is but reasonable to think the same of all alphabets. Nor is it easy to say which of the two has been most corrupted: it being as hard a matter to discover the original of some alphabets, as of the languages themselves. It is much to be regretted, that the publick paid no attention to the

(1) *Veteres Græcas fuisse penè quæ nunc sunt Latine, indicia erit Delphica Tabula antiqui æris, quæ est hodie in Palatio, dono principum Minervæ dicata in Bibliotheca, cum Inscriptione tali. ΝΑΥΣΙΚΡΑΤΗΣ ΤΥΖΑΜΕΝΟΥ Ο ΑΘΗΝΑΙΟΣ ΚΟΡΑ ΚΑΙ ΑΘΗΝΑ ΑΝΕΘΗΚΕΝ. Plin. Hist. Lib.VII. c. 58.*

(2) Vid. Cl. Salmasii *Duarum Inscriptionum Veterum Herodis Attici & Regillæ conjugis explicatio*. Lut. Paris. 1619. Scaliger *Animadvers. in Eusebium*. pag. 110. Montfaucon *Palæogr. Græc.* p. 135. Chishull *Antiq. Asiat.* p. 11.

Religion, Learning & Letters of Europe. 125

proposal which (1) Mr Wanley once made, to give us the history of all the different alphabets of Europe; a work not likely to be undertaken in this age, and perhaps the next may want materials for it. We shall only remark that the first alphabets consisted of what we now call Capital Letters; and that the Greek and Roman letters, which prevailed for the most part in Europe; by degrees decreased in their size, for the sake of dispatch in writing; which produced all those alphabets of small letters, that we find in MSS. corrupted from the larger ones, according to the genius and humour of different countries.

The Runic, or Gothic, from the Greek. It does not appear, what letters the most ancient Celtæ used in writing; the remains of their language now to be found in books, being written in the common character of the country, where their descendants lived. I think it may be taken for granted, that they made use of hieroglyphics only, as we said before of the Scythians in general. But the Goths are an exception; for they had an alphabet peculiar to themselves, consisting formerly of (2) sixteen letters, which is thought to be the just number in the Greek and Phenician

(1) *Si publico jubente, & sub publicis auspiciis id mihi demandatum foret, ut Historiam Literariam scriberem, quibus populi Europæi, præsertim Græci, Romani, Hispani, Galli, Hiberni, Anglo-Normanni, &c. in omni tempore usi sunt, ut omnia mea studia in illud conferrem; sic benevalere & vivere Deo largiente, non dubito, quin eo officio ita perfunderer, ut nullius expectationem fallerem.* Præf. ad Lib. Anglo-Sax. Catal.

(2) *ὡς ἰσχυροὶ οἱ παλαιοὶ ἀφ' ὧν ἑκκαταδρα φεζόντες ἀποχρόνως καὶ γεφόντες.* Plutarch Quæstion. Platon. *τὰ πρὸς δὲ πρῶτα, καὶ δεύτερα ἀφ' ἑκάστου ἀνομασίαν, ΤΕΤΡΑΚΙΣ ἢ ΤΕΤΡΑΣ ἀνάκοντα.* Idem Sympos. Lib. IX. Prob. 3.

126 *Of the First Inhabitants, Language,*

cian alphabets. The (1) Runes, or Runic letters, are properly speaking the Old Gothic; what we have learnt, since the discovery of the *CODEX ARGENTEUS*, to call the *Gothic letters*, being comparatively modern, invented by Ulphilas about fourteen hundred years ago; or rather taken by him mostly from the Greek and Latin capitals of that age, as will appear upon comparing them: but the Runic letters are found on coins, and other monuments of stone, some of which may be near two thousand years old, or upwards. Therefore before the discovery of the *Codex Argenteus*, we find the (2) learned were at a loss, not knowing how to reconcile the historians to matter of fact: for they supposed the Goths to have had no letters besides the Runic; which yet, it was plain, were not invented by Ulphilas. I shall not attribute so great antiquity to the Gothic or Runic alphabet, as (3) some have done, ex-

(1) *RVNER*. Runæ, or Runes, is a common word signifying not only the Gothic Letters, but *Writings* and *Writers*. The learned are not agreed about its derivation. Sir H. Spelman derives it from Rýne i. e. *Mysterium*. Vid. Ol. Wormius Lit. Runica. c. 1. Stiernhelm from *Róna* i. e. *Discere, Experiri, Erudiri*. Præf. ad Evang. Goth. Wormius from Ryn. *Sulcus*, i. e. *Exaratio*. Lit. Run. c. 1. The Runic alphabet is a corruption of some other, but still preserves a sort of simplicity and uniformity. But what shall we say to the liberty, that has been taken with this alphabet? by distorting the forms, changing the order and powers of the letters, so as to make the language almost a mystery, and the inscriptions unintelligible. The reader may find a vast number of these barbarous Runic alphabets, as they are called, collected into one view, by the great Dr Hickes, in the third part of his *Tesaurus Linguarum Septentrionalium*; a work held in the highest esteem by every nation in Europe, except That to which it has done so much honour.

(2) Vid. Olaus Wormius Liter. Run. p. 116. Marefchall. Observat. in Versión. Gothic. p. 386, 387.

(3) *Unde jam manifestissime apparet, lapsum fuisse Reverendissimum Dominum Sallacum Archiepiscopum Toletanum, dum existimavit Alphabetum literarum Gothicarum fuisse primum Alphabetum & primos characteres primo parenti datos.* F. Louys Portugaize

Religion, Learning & Letters of Europe. 127

ceeding all bounds of credibility; nor can I believe that it is older than the Greek, as (1) others contend; nor yet can I think with (2) Salmasius, that it is derived from the Roman. But from the simplicity of the letters, and other circumstances, I judge it to be exceedingly ancient; and that it was formed from some alphabet of the Greeks, whilst it consisted of Sixteen Letters only; and after they had left the Eastern way of writing from the right hand.

F. U. D. O. R. K. H. N. I. A. S. T. B. L. M. YR.
 F. U. D. O. R. K. H. N. I. A. S. T. B. L. M. YR.

This is the old alphabet of the Runes, consisting of Sixteen letters in their proper (3) order; before the rest were added, to compleat the number of Twenty Four, conformable to other alphabets.

*The order of the
Runic Alphabet.*

The alphabet is an endless fund of enquiry to the learned; much has been written by the ancients, Greeks and Ro-

Portugaize de son Globe des Canons SS. apud Claud. Puret. Threfor de l'Hist. des Langues. Col. 1613. p. 860.

(1) *Quin tanta omnino sit cum Græcis Danicarum Literarum affinitas, ut de originis & antiquitatis prærogativa certare videantur neminem dubitare posse arbitror.* Ol. Worm. Liter. Run. c. 22. Vide etiam Ol. Rudbec. Atlant. Par. I. p. 841.

(2) *Certe & Dani literas inde suas videntur accepisse quas vocant Runicas. Nam forma earum ex Græcis omnino efficta & expressa videtur. Nisi quis potius putet a Romanis imitatas, & inde dictas Runicas quasi Rumicas, id est Romicas. Licet etiam a Græcis Constantinopolitanis, qui Ρωμαῖοι proprie appellantur, Runicas dictas opinemur. Arabes quoque appellabant Rum & Rumi Romanus.* De Hellenist. p. 382.

(3) The order of the alphabet is determined by the Dominical letters joined with the Golden Number in the Calendar: three arbitrary characters, of no signification, being added to make the number Nineteen. Vid. Ol. Worm. Lit. Run. c. 14. 18. Et Fasti Danici.

mans,

mans, and more by the moderns, concerning the number, order, figure, and powers, of the letters; and we still find the subject not yet exhausted. I can hardly persuade myself, that the author of the Runic alphabet intended to confound the order of the Phenician or Hebrew letters; but that if he had copied from either, as they now stand, he would have given them the same place, as the Greeks have done. The Etruscan alphabet consists of only Thirteen letters, and these we may range according to the Hebrew, Greek, and Roman, alphabets; but their situation with respect to each other cannot now be ascertained upon any authentic foundation; and possibly it might be the same with this of the Runes; of which they likewise bear as near a resemblance, as of the Greek and Hebrew.

The Digamma the first letter in the Runic Alphabet.

In the oldest alphabets we find some letters, whose powers are unknown, or at least doubtful, at present, as in the \aleph and γ of the Hebrews. The same thing has happened to the Runic; where the power of the letter \aleph is uncertain, whether it is vowel, diphthong, or consonant; (1) some making it the final \aleph , others the letter γ , some the diphthong $\aleph\gamma$. But what I think deserves more notice; that most ancient letter of the Greek alphabet, the Æolic Digamma, leads up the rest: the reason of this I shall endeavour, as well as I am able, to explain.

(1) Olaus Wormius Literat. Run. c. 12. p. 78. Verelius Runographia Scandica pag. 32. Olaus Rudbeck Atlant. Par. I. c. 38.

Religion, Learning & Letters of Europe. 129

The Digamma a note of guttural aspiration.

The Digamma, so called from its figure, resembling one Gamma surmounting another, was always acknowledged to be a letter of the Greek alphabet. Its (1) form is well known, but neither its power, nor place in the series, have been thoroughly understood. It seems to me to have been an auxiliary letter (2) prefixed to some particular syllables, to denote that they required a stronger force in speaking; and was of the most general use in pronouncing the oldest languages, which, as all know, were chiefly guttural. It was neither vowel nor consonant, but a letter or note of aspiration; and for this reason was placed at the head of the alphabet. The uncouth harshness of aspirating words in the initial, middle, and final syllables, brought it into disuse with the Greeks in general, when they came to study the harmony of language; and at length made it (3) cease to be a letter.

(1) *Eadem litera scilicet V, Digamma a Græcis vocatur, quando sibi inter aliosque vocalibus jungitur; quæ ideo Digamma dicitur, quia duplex est instar F literæ, quæ duplex Gamma habet.* Isidor. Orig. Lib. I. c. 4. Συμμετρὸς γὰρ ἐν τοῖς ἀρχαίοις Ἑλλήνων, οἷς τὰ πολλὰ, ἀσπιδίνων τ' ὀνομάτων, ὁποῶν αἱ ἀρχαὶ διὰ φωνήσαν ἐγένοντο, τῶν ΟΥ συλλαβῶν ἐν τοῖς ἀρχαίοις γραφομένων τὸτο δ' ἐν ἡμῶν ΓΑΜΜΑ ΔΙΤΤΑΙΣ ΕΠΙ ΜΙΑΝ ΟΡΘΗΝ ΕΠΙΖΕΤΥΝΤΜΕΝΟΝ ΤΑΙΣ ΠΛΑΓΙΑΙΣ. ὡς Φιλάν, καὶ Φάναξ, καὶ Φοῖνος, καὶ Φανός, καὶ πολλὰ τῶν αὐτῶν. Dionys. Halic. Ant. Lib. I. p. 16.

(2) *Quod Digamma, nisi Vocali præponi, & in principio syllabæ, non potest.* Priscian. p. 547.

(3) The Roman Criticks rejected several letters upon the same account. *Autoritas tam Varronis, quam Macri, teste Censorino, nec K, nec Qu, neque H in numero adhibet literarum.* Priscian. apud Putsch. Vossius Gram. p. 81, 82.

The

130 *Of the First Inhabitants, Language,*

The Æolic Digamma.
a labial aspirate.

The (1) Æoles, who retained this letter longest, mitigated its harshness, by giving it the sound of the labial aspirate, the Roman *F*, or Greek *Φ Phi*, by which name it is still known in the Runic. The letter *F* is the sixth in the Roman alphabet, the place of the Hebrew *Vau*, *Waw*, or rather *Whaw*; which is now pronounced as an hard *F*, or *v* consonant, but was formerly the aspirate. The moderns have been misled by the authority of Dionysius Halicarnassensis, Priscian, and other grammarians, who seem to have known only this secondary sound of the Digamma; but to have been wholly ignorant of its first power, as a guttural. The Runic *ƿ Phi*, or *Fee*, in its primitive northern pronunciation seems to have been the same with our *Ch*, *Gh*, *Qh*, or *Wh*, a deep guttural aspirate. Its sound is for the most part lost in the western languages of Europe, but English men and others preserve some traces of it, as appears from their way of spelling words, compared with the pronunciation of them.

Common to all the nations of Europe.

When the Digamma became softened into *F*, or *Phi*, it was not confined to the Æoles, but common to all the nations of Europe. Where therefore we meet with the sound of *F*, we sometimes find the remains of the rougher letter. As for instance, the English

(1) Ἄλλοι μὲν Ἐλλῆνες διασκεύουσι τὰ φωνήεντα Ἄιολοις δὲ ἰδαμῶς. Apollon. Alex. de Syntax. Lib. I. p. 44. Sciendum tamen quod hoc ipsum, [Digamma] Æoles quidem ubique loco aspirationis ponebant, effugientes spiritus asperitatem. Priscian. fol. 3. *F Æolicum Digamma*, quod apud antiquissimos Latinorum eandem vim quam apud Æoles habuit: cum autem prope sonum quem nunc habet *F*, significabat *P* cum aspiratione. Idem pag. 2.

Religion, Learning & Letters of Europe. 131

words pronounced *Laff*, *Draft*, *Enuff*, and the like, are by good luck still spelt (1) *Laugh*, *Draught*, *Enough*; which proves that their first pronunciation was guttural. In like manner the Sclavonian names *Menzikow*, *Czernikow* &c. with a guttural termination, are pronounced *Menzikoff*, *Czernikoff*. On the other hand, the true sound of the Gothic *ƿAN*, or *Lord*, is still preserved in the aspirated syllable *HAN* of the Tartars, or *CHAN* of the Persians: and (2) Salmasius observes, that the number which Englishmen call *Four*, and the Germans *Vier*, the same Persians pronounce *GHIHAR*. Thus the Spaniards seem to preserve the primitive sound in the words *Haba*, *Habla*, *Hado*, *Hembra*, *Hogo*; though they were written by the Romans, *Faba*, *Fabula*, *Fatum*, *Femina*, *Focus*; and *Hijo*, *Filius*, is in Greek *ῥιῶ*.

The Digamma not appropriated solely to vowels.

As the vowel sounds constituted the essence of a syllable, the Digamma principally belonged to them, and wherever it is found, I think, could hardly be without its power and effect: tho' a very great (3) critic is of opinion, that it was quiescent between two

(1) Accordingly near a thousand years ago, to *Laugh* was *Lihan*, to *Drag* or *Drato* *Dpagan*, and *Enough* was *Enoh*, in some places still pronounced *Enow*.

(2) *Sic ergo Persis GHIHAR pro FIHAR, vel FIER.* Salmaf. de Hellenist. p. 389.

(3) *Nunc vero ut idem Vau quiescit, & hiatus inter duas vocales sine sono implet.* Chishull Antiq. Asiat. p. 19. The true Greek Digamma, if I remember right, is only once to be found upon an authentic monument; viz. The Delian inscription given us by Mr Tournefort. Travels Vol. I. p. 319. which inscription, by the by, I take to be the oldest now in being.

.. ΟΑΨΤΤΟΛΙΘΟΕΜΙΑΝΑΡΙΑΣΚΑΙΤΟΣΦΕΛΑΣ

Τὸ αὐτὸ λίθον εἶμι ἀνδρίας καὶ τὸ σφίλας

Ejusdem lapidis sum statua & basis.

S

I cannot

132 *Of the First Inhabitants, Language,*

vowels. Nor was it appropriated solely to the vowels, as the ancients thought, but was sometimes affixed to consonants, as particularly to the (1) Greek ρ, or *Rho*, which is naturally a guttural, as is *c*, *g*, *κ*, *q*; and in the most ancient languages the (2) letter *L*. For, to omit an hun-

I cannot see the reason for placing the Digamma here, in the word ΑΡΤΟ, if it was intended to be *quiescent* only. For if the Greeks at that time pronounced ΑΤ as a diphthong, it seems absurd to interpose a third letter. Was it therefore placed there to aspirate the diphthong, as in *ιαυτῷ*? Or rather was it not designed to distinguish the vowels, as in *ιαυτῷ*; and to shew that they did not coalesce in a diphthong? But that the second vowel was to be aspirated, and so the word to be made a trisyllable, as ΑΗΥΤΟΡ. This I think most probable, as diphthongs were at that time very rare: for *ei* and *we* see, are wrote *ι* and *ο*; nor does it appear that ΚΑΙ was not a dissyllable, and should be wrote *καί*. Priscian, where he speaks of the Digamma, quotes from the poet Alcman the word ΔΑΦΙΟΝ, which should be wrote *Δάφιον*, or perhaps rather *Δάϊον*, an instance that seems to make for our purpose. He mentions besides some names which he found on the tripod of Apollo at Byzantium, as ΔΕΜΟΦΟΝ, ΛΑΦΟΚΟΦΟΝ: these words could never be read in the Æolic manner ΔΕΜΟΦΟΒΟΝ, ΛΑΒΟΚΟΒΟΝ, but rather *Δημοφοῶν*, *Λαμικοῶν*; *Hiatus causa, solebant Æoles interponere F Digamma*, as he says; that is, That the aspirate might fill up the *hiatus* between the vowels. Many syllables of Greek words, in later times pronounced with a soft breath, were at first aspirated; of which the Sigeian inscription alone will afford us more than one instance, as in ΗΕΘΜΟΣ, ΗΑΙΣΟΠΟΣ, ΗΑΔΕΛΦΟΙ: to which we may add those of Dionysius, as above, ΠΑΝΑΖ, ΦΟΙΚΟΣ, ΠΑΝΗΡ, and many others.

(1) *Per αἶσαν, quam vocant litera additur, aut initio nominis, aut in medio, aut in fine. Initio ut αἶσαν pro ἔσαν apud Æolios. Sed illud & videtur esse loco Digammæ, quia ἔσαν aspiratur. Hoc igitur pro αἶσαν: quomodo Æoles τῷ ἔσαν pronuntiabant. Sed Æoles nihil aspirabant. Loco enim aspirationis Digamma ponebant. Quod Digamma litera erat, & in numero literarum ponebatur. Salmas. de Hellenist. p. 64.*

(2) *Lh elementum, lingua in primorem palati regionem valido nisu impulsu, sonoque per dentes utrinque maxillares balituose emisso, profertur. Est autem Britannis adeo peculiaris & propria, ut apud nullos alios Europæ incolas (quod sciam) reperiatur. Henr. Salesbury Gram. Britan. Lond. 1593. 8vo. Tradit Jo. Aventinus veteres Germanos L cum aspiratione usurpasse. Quod etiam nonnulli existimant de ὁ Hebraico. Jo. Davies Linguae Cambro-Britan. Rudimenta. Lond. 1621. pag.*

Religion, Learning & Letters of Europe. 133

dred instances of the same kind, the syllable which Englishmen in the Æolic way pronounce FLOYD, in true Celtic orthography is LHVYD; a name ever to be remembered with respect by British antiquaries.

Aleph the Hebrew Digamma. The affinity between alphabets, when discovered, shews that all were derived from the Hebrew or Cadmean; in which this remarkable letter could hardly be wanting. And I think we need not despair of finding it; tho' not in the (1) place where it is commonly looked for; but in the front of the alphabet, as in the Runic. For the Hebrew (2) *Aleph*, tho' made a vowel by the Greeks, will, I believe be found to be no more than a Digamma, or mark of aspiration. The oldest form of the *Gamma* now extant, as in the (3) Sigeian and (4) Baudelotian inscriptions, is not erect, but stooping \wedge : the Digamma accordingly, in the (5) Delian inscription, is a reclining Λ : and *Aleph* appears under the like form in the oldest al-

pag. 7. Verelius thought this property of the letter was peculiar to the Runic. Λ respondet Latino L. Hoc autem peculiare habet, quod cum in aliis linguis sit dentale, apud nos gutturale est, & exteris pronunciatu insuetum. Verelii Runographia Scandica. pag. 32.

(1) In the place of Vau.

(2) The name of this leading letter, viz. Aleph or Alph, signifying in Hebrew an Ox or Heifer, (whence the fable of Cadmus's Cow) was at first pronounced gutturally, as its property required; and therefore the learned Meric Casaubon was not deceived in his conjecture. *Mibi certe magis aridet hæc conjectura, quod & Anglicum Calf ex eodem Hebraico verbo Aleph, quatenus Bovem significat, fluxisse pene mihi persuadeo.* De Quatuor Linguis. pag. 40.

(3) Chishull Antiquit. Afiat. pag. 4.

(4) Montfaucon Palæograph. Græc. pag. 135.

(5) Tournefort's Voyages Vol. I. p. 319. Montfaucon Palæogr. p. 122. Chishull Antiq. Afiat. p. 16.

134 *Of the First Inhabitants, Language,*

phabets, such as the (1) Samaritan, and (2) Etruscan. And even the first letter, or vowel A of the Greeks and Romans, was only a Digamma Λ , as the letters were delineated from the right hand.

*The mutilated
Digamma.*

When the sound of languages grew softer, and the alphabet began to be enlarged, the Digamma was neglected; and before it was quite extinct, became mutilated in its figure: the upper transverse stroke being taken away, as thus \vdash ; or when they wrote *βυσεφνδν* thus \vdash ; for I take both the one and the other to mean the aspirate, and not to be understood, as if the latter had a (3) contrary sound to that of

(1) Vid. Alphabeta Phœnicia & Samaritana, apud Montfaucon Palæograph. p. 122.

(2) See the Etruscan Alphabet by Mr Swinton in the Universal History. Vol. 16. 8vo.

(3) I am not ignorant that Quintilian, and the Roman Grammarians, who followed him, are point blank against me in this case: *An rursus aliæ redudent præter illam Aspirationis notam \vdash , quæ si necessaria est contrariam sibi poscit \vdash .* Inst. Orat. Lib. I. c. 4. I know too, that when accents came into use, the Greek scribes a thousand years ago wrote these two marks for the *lene* and *aspirate* spirits: but we meet with nothing of this distinction upon the older monuments of the Greeks, Coins and Marbles. We find that \vdash stood for the aspirate, as in \vdash EAENITON. Goltz. \vdash HPAKAHION. Goltz. Num. or \vdash HPAKAHION. as it is in Beger. *Tesaur. Brand.* 204: but \vdash is never used for the *lene* mark. It is not so much my business to enquire, how the modern practice began, as to shew the impropriety of it. Yet I will give my opinion that it began with the aspirate consonants, and not with the vowels. When two of these consonants, as $\gamma\gamma$, $\kappa\kappa$, $\lambda\lambda$, $\varsigma\varsigma$, met together in the middle of a word; (for they can neither begin, nor end one) it was necessary to place the Digamma between them, to shew that the Second must be aspirated as beginning another syllable; but there was not the same reason for adding a note to the first, for that ended a syllable, and of course was not aspirated. The oldest instance of *βυσεφνδν* writing now extant, is the Sigeon inscription: but this was wrote after the Digamma ceased, and was changed into H; for which reason it is not to be found there, either perfect, or mutilated. The Romans thought that H was formed from the two marks; *Nos bis ($\vdash\vdash$) sociatis, aspirationis fecimus notam H.* Sergius in Donat. ap. Putsch.

Religion, Learning & Letters of Europe. 135

the former; for a soft syllable required no such note of distinction. These two joined together at the middle point form the H, a letter that might be used both ways in writing; and therefore probably not of the primitive class, tho' a very ancient letter. And for this reason I am of opinion, that H was compounded of these two; rather than that those were disjointed halves of the H. The H was certainly a Greek aspirate, as appears by the oldest (1) inscriptions; tho', as it was a later letter, perhaps its force was not so strong and harsh as the Digamma. And it seems to me, that when they pronounced more gutturally, they used the F; when less, the 1- or -1, and in time both united as H.

The degradation of the Digamma. To sum up the history and fate of this antiquated letter. It seems at first to have been removed to make room for the vowel A; and scarce ever after gained any

Putch. p. 1829; but they were mistaken in thinking that the conjunction was owing to them: for the H was rather older than their language. The Roman inscriptions are of more authority than all their Grammarians: in these we find the Two Marks used indifferently for the aspirate; and the *Pfile*, or *lene* mark, as the Grammarians called it, perhaps oftner than the other: as in these that follow,

T. OCTAVIVS THALLVS E VIBIA R1ODE

SAPPIENA LYC1NIS MATRIS

D. M. D. DIGITIO P1ARNACE

DIS MANIB. SACR. IVNIA PANNYC1IS. *Fabretti Sylloge Inscript. p. 195.*

These inscriptions indeed seem not quite so old as the time of Quintilian; but yet are much older than the Greek accents.

(1) It occurs no less than four times as such in the Sigeon Inscription; and in the Parian Chronicle, among the Arundel Marbles, constantly stands for the number *One Hundred*, as being the first letter in the word *ἑκατὶ* i. e. *Centum*. See likewise the Baudelotian marble, and the inscriptions of Herodes Atticus. Montfauc. Palæog. p. 135.

fixt

136 *Of the First Inhabitants, Language,*

fixt seat in the alphabet. For tho' the ancients found that they could not well do without its power; yet that was always made to give way to some more fashionable letter. The first place that it occupied after its removal, seems to have been that of *Vau*, or *Whaw*, but here it lost its sound, when *Vau* began to be pronounced like *F*, or *V* consonant. Its next place was that of (1) *Heth* or *Cheth*, by which means it became the *H* of the Ionic alphabet: tho' it was soon banished from thence, to make room for the long *E*, or *Eta*. But with the Romans, who acknowledged no such power as *Eta*, it still kept its ground; and in the modern alphabets retains its place to this day. From *Cheth* it might descend to *Koph* or *Quof*; for some (2) authors are of opinion, that it formerly stood in the place of *Q*. The Greeks seem to have thought this a place of too much dignity for it; by discarding *Quof*, and placing the aspirate lower in the series, making it the double (3) letter *x*, or *Ch*. This seems to have been its last stage, as a letter, with the Greeks; it being now reduced to the mean condition of an accent, (').

The W the Digamma revived.

In the Runic alphabet alone the Digamma preserved its ancient station, and power, and for the most part its form, tho' a little distorted; but by degrees lost its first sound, being pronounced as *F*; the letter **,* or *H*,

(1) Οἶμαι ὅτι καὶ αἱ Ἡ τοιχείου τυπώσεως τὸς παλαιὸς ἢ Δασύαν. Διότι καὶ Ῥωμαῖοι πρὸ πάντων ἢ Διπλωμένην ἰσχυμάτων τὸ *H* περιγράφουσι. Athen. Deipn. Lib. IX.

(2) Goropius Becanus. Hermathenæ. Lib. IX. p. 213.

(3) *Septuaginta Interpretes non valentes Heth literam, quæ duplicem aspirationem sonat, in Græcum sermonem vertere, Chi Græcam literam addiderunt, ut nos docerent ejusmodi vocabula aspirari debere; unde Ξ in præsentī loco Cham transferunt, pro eo quod est Ham.* S. Hieron. Hebr. Tradit.

supplying

Religion, Learning & Letters of Europe. 137

supplying the place of the aspirate. And yet the Northern nations seem to have thought * not aspirate enough for their purpose; and therefore revived the old Digamma under the form of (1) double uu, ʏ or *Wen*, a letter unknown to the ancient Hebrews, Greeks, Romans, and Goths; I mean as to its form and place, for there can be no doubt that they had the sound. Here we see it degraded almost to the lowest extremity of the alphabet, but still reserving to itself a sort of claim to the very first place, by the resemblance it bears of the ancient form of *Alpha* Δ.

When W came into the Series. ʏ seems to have been an old letter of the Alphabet, when the scribes wrote in majuscules, and might be used very early; tho', If I remember right, it does not appear in our Saxon manuscripts till the ninth century, for before that time they used two separate u u. The most that I am able to do, is to trace it by conjecture; and, I think, as high as the latter end of the Sixth century. For I take it to be one of those *Four Letters*, which, as Gre-

(1) *In geminata V Gammae duæ Græcæ literæ ponuntur.* Cledon. Constantinop. apud Putschii Auctor. Ling. Lat. pag. 1882. This rule may only mean that one V served for a Digamma, or V consonant; as in the words *Vultus* *Uvidus*, and the like: unless we choose to illustrate it, by the reversed Digamma ʏ, a letter introduced by the emperor Claudius Cæsar. *Nec inutiliter Claudius Æolicam illam ad hos usus F literam adjecerat.* Quintil. Instit. Lib. I. cap. 7. It had the power of V consonant, and is found upon some inscriptions of that reign, but was soon abolished. *Usui imperitante eo* [Claudio] *postea oblitterata.* Tacit. Ann. Lib. XI. I must here observe, that this Claudian Digamma is only the Samaritan Aleph inverted. ʏ. Vid. Toinard. Alfab. Samarit. apud Montfauc. Palæog. Græc. pag. 122. The Hebrew ʏ *Vau* or *Whaw* had likewise the power of W. The Ulphilo-Gothic letter ʏ served to the same purpose. So did the Greek Digamma, or F, as in *ῥῶνος*, in Latin *Vinum*, in English *Wine*. When the Digamma was lost, the later Greeks, as Dionysius Halicarnass. observes above, used the Diphthong or, which was no more than a Digamma, or W.

138 *Of the First Inhabitants, Language,*

gory of Tours says, king Chilperic added to the Francic alphabet, (1) *Addidit autem* (Chilpericus) *Θ literas literis nostris, id est ω, sicut Græci habent, æ, the, uui, quarum characteres subscripsimus. Hi sunt ω, ↓, Z, Δ, Et misit epistolas in universas civitates regni sui, ut sic pueri docerentur, ac libri antiquitus scripti planati pumice rescriberentur.* This passage is certainly corrupt as to the forms of the characters. Z and Δ could scarce be wanting in any alphabet of that time. The Ω of the Greeks may be admitted, as being a letter well known; and ↓ is only the Ulphilo-Gothic ψ *Theta*, or *Thorn*, which seems to be misplaced in the order; for Z seems to represent the diphthong æ. The greatest (2) difficulty then remaining will be about the letter Δ. And yet Gregory himself seems to have solved this difficulty, by calling it uui: for what can this mean, but W? Give me therefore leave to add one stroke to Δ, as thus Δ, and it will appear to be the very letter of which we have been speaking. ∇ seems to be formed from the Digamma Ϝ, by drawing the horizontal strokes to a point: And this constitutes the form of the letter A in the Delian and Sigeian inscriptions. The mutilated Digamma √ in the same manner, seems to make the Runic vowel ʌ. But the later Runes to express the power of W, added a point to

(1) Gregorius Turonensis Hist. Franc. per Ruinartum. Lib.V. c. 45.

(2) *Supereſt nonnihil difficultatis in litera Δ, quam bis elementis uui Gregorii editio exprimit. Literam ſane quæ vim habeat hujus ſoni ſignificandi Argenteus Codex habet, quam in ſecundæ petitionis Orationis Dominicæ invenies; etſi eam per literam Q perperam, ni fallor, in lectione expreſſam video. At olim Wimai lectum fuiſſe videtur, craſſo quidem Θ adſpirato ſono, qui ſenſim in lingua Germanica in Q, vel K; immutatus fit, Θ in lingua Gallica in literam G, ut nomen illud Wilbelmus oſtendit, quod Galli modo omnes Guilielmum pronunciant. Atqui cum ea litera (Δ) nonnihil ad D Latinum in illius ævi manuſcriptis accedat, facillime ab amanuenſi imperito in Δ Græcum mutari potuit. La Croze Ep. ad Chamberlayne Orat. Domin. p. 140.*

ƿ, and called it *Stungen Fie*, or the pricked ƿ. All these several transmutations combine to shew the descent of W from Aleph, or the Digamma.

The use of the Digamma in Etymology. Some readers, I know, will think that I have mispent my time and pains upon an obsolete letter, that has been disfranchised between two and three thousand years ago: but I expect more favour from those, who think etymology worth their attention. Men of learning have not always an opportunity of conversing with foreign nations, which is the true way of coming at the origin of words in the European languages: that of seeing them written being very precarious. For tho' men commonly write as they pronounce, yet few nations agree in translating the sounds by the same letters. This is best illustrated by examples from a remote language, wherein no alphabet is used: for instance, Chinese words as they are often written by Spaniards, Portuguese, Germans, Hollanders, French and English, scarce seem to express the same sounds, or to mean the same things. Even in alphabetical writing, the vowels are commonly interchangeable, and consonants of the same, or different, organs are frequently confounded together. This makes the case of bringing back languages to their primitive state, almost desperate: and yet the guttural aspirate which is a sure mark of the antiquity of a language, may be one help towards recovering them. By keeping the Digamma in view, by discerning where it has been formerly affixed to a vowel or consonant, or omitted between two vowels; by noting its several gradations, and what letters came into the place of it; we may perhaps discover the gradual re-

T

finement

140 *Of the First Inhabitants, Language,*

finement of languages, and consequently the cognation of dialects. That harmony of speech, *Euphonia*, or *Euphonia*, so cultivated by the Greeks, wrought numberless innovations in their tongue, till by degrees they had divested it of all its barbarity, or northerness: and as the Romans imitated the Greeks, their language became still more heterogeneous. But if the Digamma, the radical consonants, together with the idiom and genius of each language, were duly considered; I am persuaded, that all the Scythian dialects of Europe, Celtic, Greek, Roman, Gothic, &c. would be found much nearer (1) akin to each other, than they appear to be in modern writing. The first intention likewise of hundreds of Greek and Roman words could not now be discovered, had they not been preserved in dialects, that are called barbarous. And therefore the Greek and Roman grammarians, by seeking for the source of almost all their words in their own tongue, have only exposed their weakness; and sometimes made most ridiculous work with etymology.

(1) The reader will find this to be true in many instances, only by comparing words with others of the same signification, as they stand in the vocabularies of each language. In the mean time let him take these few as a specimen.

CANIS	Ku & Kun Celt. <i>κῦν, κύν</i> , vel in Gr. Hund Goth. Hound Engl.
CAPUT	Gaph Hebr. <i>קֶפֶל</i> Gr. Coppa Celt. Heofod Sax. Hofd Runic. Head Engl.
CANNABIS	Kanab Celt. <i>Καννάβις</i> Gr. Kannep Dutch. Hemp Engl.
CLAMO	Kol i. e. Von Hebr. Galtw Celt. <i>κάλω</i> Gr. Call & Halloo Engl.
CORNU	Keren Hebr. <i>κέρως</i> Gr. Korn Celt. Hauru Goth. Horn Engl.
CULMUS	Calav Celt. <i>κάλανος</i> Gr. Healtw Sax. Halm Engl.
HORTUS	Gedher Hebr. <i>Γάρδος</i> Celt. Aurtigard, unde Orchard Goth. Garden Engl.
QUINQUE	Pump Celt. <i>πέντε</i> vel <i>πέντε</i> Gr. Fimf Goth. Five Engl.
QUIS	Pui Celt. <i>τίς</i> Gr. <i>Quis</i> Goth. Who, Whole, or Which Engl.

From

Religion, Learning & Letters of Europe. 141

The primitive Alphabet had no Vowels.

From the History of the Greek alphabet of twenty four letters, we learn, that it was many centuries before it was completed; the (1) Romans seem to acknowledge the same of theirs. Whence I think we may justly infer that all have been improved; and that the oldest now to be found was derived from some other, which I shall call the Primitive alphabet of Moses. The order of the Greek letters, as well as their names, was plainly taken from the Phenician or Hebrew, as they now stand; but the Runic or Gothic seems to be of an original somewhat different. Tho' this alphabet consists of only sixteen letters, yet I am of opinion, that it has admitted several adscititious ones into the original number. If there is any truth in what I have just now advanced, the vowel α could not be so ancient a letter as the Digamma. And therefore it may with some reason be questioned, whether in the first alphabet there were any vowels: for the first writing seems to have been carried on without them, their sounds being included in the consonants; and some (2) northern men have been of opinion, that they are not at all necessary to speech. Even when it was thought expedient to give some written form to those sounds, it

(1) *Vetustissima transeo tempora, quibus & pauciores literæ, nec similes his nostris earum formæ fuerunt, & vis quoque diversa. Quintilian. Instit. Orat. c. 8. Et forma Literis Latinis quæ veterrimis Græcorum. Sed nobis paucae primum fuere: deinde additæ sunt. Tacit. An. Lib. XI. c. 14.*

(2) *Polonorum lingua ferream propemodum habet duritiem, utpote in qua uni vocali septem, vel octo sæpe copulantur consonantes. Pene dixeris eos absque vocalibus loqui. Memini certe vidisse me aliquem ex ea gente, qui palam jactaret, ad formandam vocem, & explicandos animi sensus, vel solas sibi consonantes sufficere literas. Vossius de Viribus Rhythmi. pag. 58.*

142 *Of the First Inhabitants, Language,*

should seem that there was no occasion for so many as we have at present. The (1) alphabet of the Etruscans wants the vowels o and u; that people could not be without those two sounds in speech; but they had not found the way of distinguishing them by particular letters. The Runic alphabet wants the letter e, so that here are three vowels that may be spared from the primitive alphabet; and the a in Hebrew is no vowel, which will make a fourth. I imagine therefore that the primitive alphabet had no vowels, or at least only one mark that answered for all the rest. What that vowel was in the Runic we may guess, not only from its simple form, which is the ground and support of all the other letters, being a single perpendicular line, but from its place in the series. For if the other vowels are removed, it will be found in the center of the alphabet, consisting then of only (2) thirteen letters, as if it was designed to give life and spirit to all the consonants in this manner.

P.	B.	R.	F.	✱.	L.	I.	H.	T.	B.	N.	Ψ.	Δ.
f.	d.	r.	k.	h.	n.	i.	s.	t.	b.	l.	m.	yr.

(1) Seignior Gori in his *Museum Florent.* Vol. I. Proleg. p. 49, reckons sixteen letters in the Etruscan alphabet, whereof V is one. But our learned friend Mr John Swinton, who seems to have entered further than any other before him, into that abstruse part of literature, admits of only thirteen, and excludes both O and V. See the alphabet itself in the *Etruscan History* compiled by him. *Universal History.* Vol. 16. 8vo.

(2) Some of the ancients held that Thirteen was the original number of the letters, but what grounds they had for their opinion, or which were the letters meant, is uncertain. 'Ο ἀειδμὸς ὃ αὐτῶν ἔστι θέν ἐξάδον εἰπέν ἀλειβῶς ἐπεί πολλῶν παρέχε καὶ τοῖς περὶ ἡμῶν ἀποείαν τὸ περὶ γμα. Οἱ μὲν γὰρ ὥκηθησαν ἢ ΤΡΙΑΚΑΙΔΕΚΑ τὰ πάντα ἢ φωνῆς συγχεῖα, κατὰ σκοπεῖν ὃ τὰ λοιπὰ ἐκ τούτων. Οἱ δὲ, καὶ ἢ Εἰκοσιπεντάριον, οἷς γλώμμαδα τυῶ, πλείω. *Dionysf. Halic. de Struct. Orat.* c. 14.

I shall

Religion, Learning & Letters of Europe. 143

*The Vowels E and I
the same.*

I shall not attempt to find any secret meaning in the order and number of the letters, but leave that task to more curious enquirers. However I must do the letter E so much justice, as to think that it never was admitted into the old alphabet sooner or later, not only because it was near (1) akin to the letter I, but the very same with it. This seems probable from its place in the Samaritan alphabet, where it represents the letter *𐤎*, or *Jod*; which yet in the Hebrew, as well as Runic, is the most simple of all the letters.

*The letter Jod the
general mark for
the Vowel.*

The learned have not been able to (2) divine, how one of the most complex figures of the alphabet came to be reduced to the most simple; and therefore it may be lawful to offer a conjecture in this case, tho' I shall lay no very great stress upon it. The *Jod*, or general mark for the Vowel, might at first be an auxiliary letter, like the Digamma; and both requisite to distinguish the syllables. The one denoted the explosion, the other the attraction of the breath. We see how near they approach to each other in their forms *𐤎* *𐤎*, the vowel mark having the advantage of one stroke extraordinary, perhaps because it was necessary to all syllables; whereas the Digamma belonged only to the aspirated ones. When

(1) *Extremam istius vocis syllabam tum per E, tum per I, scriptam legi. Nam sane quam consuetum iis veteribus fuerit, litteris bis uti indifferenter.* Aul. Gellius. Lib. X. c. 24.

(2) I. *Quo casu evenerit, ut hæc litera, quæ Phœnicium nomen apud Græcos retinet, tantum defecerit a prisca forma, ut nulli ex allatis superius affinis sit, incertum est.* Montfauc. Palæogr. p. 129.

harmony

144 *Of the First Inhabitants, Language,*

harmony began to be studied, and it was found that the vowel sound might be varied into particular notes: then perhaps it was thought necessary that each should be admitted to a place in the alphabet; and that it would be more proper to begin the series with a vowel. The place of the aspirate was accordingly appropriated to the sound of A, and the vowel mark allotted to that of E; the *Jod* in the mean time still preserving its name and place, but reduced, like the Digamma, to a more diminutive form. Whether the vowels o and u came so early into the alphabet, as the two former, must be left to the disquisition of others.

The Britons, Scots, Irish and Saxons used the corrupted Roman letters.

It may be proper to conclude this essay with a word or two upon the oldest writings of our own country. If the Anglosaxons brought letters with them into Britain, I suppose, they were the old Gothic or Runic; the Ulphilo-Gothic perhaps never taking place in their country. That the Runic letters were not unknown in England, appears from a few inscriptions on (1) coins, and (2) stones, and other monuments, and in some (3) Saxon books: but whether

(1) *ÞURFOT FAKTIS* i. e. *Turgotus Londinensis*. Nummus Thoresbeianus. Vid. D. Andr. Fountaine Præf. ad Num. Sax. OFFA. REX. *BATRM* i. e. Botred *Monetarius*. Vid. Serenii Dict. Anglo-Suecico-Lat. Præf. Pag. 21.

(2) Vid. Hickes Thes. Ling. Septentr. BAPTISTERIUM BRIDEKIRKENSE. Par. III. pag. 4. Tab. 2. SAXUM REVELLENSE *apud Scotos*. Ibid. Tab. 4. pag. 5. CRUX LAPIDEA *apud Beaucastle*. Wanley Catal. MSS. Anglo-Sax. pag. 248. ANNULUS AUREUS. Drake Hist. of York. Appen. p. 102. Tab. N. 26.

(3) Vid. Hickes Thesaur. Par. I. pag. 135, 136, 148. Par. III. Tab. 1, 2, 3, 4, 5, 6.

they

Religion, Learning & Letters of Europe. 145

they were brought in by the first Saxons, or rather by the Danes, is a question: and it is certain that they never grew into common use. We have no remains of Saxon writing so old as the sixth century, nor during that time do the Saxons seem to have had much leisure to employ themselves in that way. In the seventh century, after they became Christians, it is clear that they applied themselves to writing of books; though I think we have none remaining even of that century, excepting a few (1) Charters. Before the Saxons arrival, the corrupted Roman letters were in use with the natives, British, Scotch, and Irish: and these the Saxons were contented to make use of, in writing both Latin and English, instead of their own the Runic: The Runic characters were perhaps at that time accounted Pagan, and unhallowed; for they had an ill (2) name, as being used to bad purposes; at least, being capital letters, they were not so commodious as the others. It is true that the Saxons added two letters to the Latin alphabet; for Ð þ, TH or *Thorn*, and ƿ p, W or *Wen*, are of Northern growth.

(1) Thef. Ling. Sept. Par. I. pag. 169. Charta Odilredi ad Mon. Berking. v. Casley Cat. MSS. Reg. Bibl. &c.

(2) *Hosce autem characteres RAMRVNER, seu Runas Amaras & Acerbas vocarunt, eo quod molestias, dolores, morbos, aliaque perniciose hisce infligere inimicis soliti sunt Magi. — Mibi iudicium clarissimi & in antiquitatibus nostris versatissimi viri D. Arngrimi Jonæ Islandi, de RAMRVNIS expetenti, tale obtigit responsum. "Existimo verisimile esse Magos illos literatura aliqua suos, & quidem vulgari, majori ex parte, sed virgulis & punctis suo Marte excogitatis corrupta: cui literaturæ, sic corruptæ, Satbanæ persuasum, vim & efficaciam maximam inesse crediderint, & ipso agente, ac illudente, experti sunt."* Ol. Wormius Lit. Runica. c. 5. By this one might be induced to think, that some of those deformed alphabets, given us by Dr Hickes, were of the RAMRVNER kind.

This

146 *Of the First Inhabitants, Language, &c.*

The Conclusion.

This alphabet, whilst the Saxon language flourished in England, varied but little as to the forms of the letters; tho' it cannot be called entirely the same. In every age some scribes excelled others in writing, and all differed a little from those who went before them; but still the humour and duct of the letters was pretty well preserved for about four hundred years; for I think that period will take in all the Saxon writing, that is now remaining. When the Normans enforced their language upon us, another sort of character crept in with it by degrees; however the old Saxon books still remained, and the letters in which they are written, have by courtesy been called Saxon to this day. As there are but few of them that differ from the common characters now in use; every English reader is, or ought to be, acquainted with them; and therefore it will be unnecessary to dwell any longer upon them.

F. W. R. L.

Francis Wise, Radcliffe Librarian.

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Errata.

Pag. 87. lin. 10. Dele May.

Pag. 89. lin. 1. Adde GREITAN.

Pag. 138. Not. 2. lin. 3. In Secundæ l. Initio Secundæ.

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Fig. 1



